

स गत्वा त्रिदशैः सर्वैः समवेतः पितामहः ।

तुष्टाव वाग्भिरिष्टाभिः परापरपतिं हरिम् ॥३८॥

Having thus spoken to the deities, Brahma proceeded along with them to the northern shore of the sea of milk; and with reverential words thus prayed to the supreme Hari:

नमाम सर्व्वं सर्व्वेशमनन्तमजमव्ययम् ।

लोकधामधराधारमप्रकाशमभेदिनम् ॥३९॥

नारायणमणीयांसमशेषाणानणीयसाम् ।

समस्तानां गरिष्ठं यद् भूरादीनां गरीयसाम् ॥४०॥

यत्र सर्व्वं यतः सर्व्वमुत्पन्नं सत्पुरःसरम् ।

सर्व्वभूतश्च यो देवः पराणामपि यः परः ॥४१॥

परः परस्मात् पुरुषात् परमात्मस्वरूपधृक् ।

योगिभिश्चिन्त्यते योऽसौ मुक्तिहेतुर्मुक्षुभिः ॥४२॥

सत्तादयो न सन्तीशे यत्र च प्राकृता गुणाः ।

स शुद्धः सर्व्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु ॥४३॥

कला-काष्ठा-निमेषादिकालसूत्रस्य गोचरे ।

यस्य शक्तिर्न शुद्धस्य प्रसीदतु स नो हरिः ॥४४॥

प्रोच्यते परमेशो हि यः शुद्धोऽप्युपचारतः ।

प्रसीदतु स नो विष्णुरात्मा यः सर्व्वदेहिनाम् ॥४५॥

"We glorify him who is all things; the lord supreme over all; unborn, imperishable; the protector of the mighty ones of creation; the unperceived, indivisible Nārāyaṇa; the smallest of the smallest, the largest of the largest of the elements; in whom are all things, from whom are all things; who was before existence; the god who is all beings; who is the end of ultimate objects; who is beyond final spirit, and is one with supreme soul; who is contemplated as the cause of final liberation by sages anxious to be free; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. May that purest of all pure spirits this day be propitious to us. May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments or of days, that

यः कारणञ्च कार्यञ्च कारणस्यापि कारणम् ।
 कार्यस्यापि च यः कार्यं प्रसीदतु स नो हरिः ॥४६॥
 कार्यकार्यश्य यः कार्यं तत्कार्यस्यापि यः स्वयम् ।
 तत्कार्यकार्यभूतो यस्ततश्च प्रणताः स्म तम् ॥४७॥
 कारणं कारणस्यापि तस्य कारणकारणम् ।
 तत्कारणानां हेतुं त्वां प्रणताः स्म सुरेश्वरम् ॥४८॥
 भोक्तारं भोज्यभूतञ्च स्रष्टारं सृष्टमेव च ।
 कार्यं कर्मस्वरूपं तं प्रणताः स्म परं पदम् ॥४९॥
 विशुद्धं बोधनं नित्यमजमक्षयमव्ययम् ।
 अव्यक्तमविकारं यत् तद्विष्णोः परमं पदम् ॥५०॥
 न स्थूलं न च सूक्ष्मं यन्न विशेषणगोचरम् ।
 तत्पदं परमं विष्णोः प्रणमामः सदामलम् ॥५१॥

make up time. May he who is called the supreme god, who is not in need of assistance, Hari, the soul of all embodied substance, be favourable unto us. May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect; who is the effect of the effect of the effect himself; the product of the effect of the effect of the effect, or elemental substance; to him I bow.⁵ The cause of the cause; the cause of the cause of the cause; the cause of them all; to him I bow. To him who is the enjoyer and thing to be enjoyed; the creator and thing to be created; who is the agent and the effect; to that supreme being I bow. The infinite nature of Vishnu is pure, intelligent, perpetual, unborn, undecayable, inexhaustible, inscrutable, immutable; it is

5 The first effect of primary cause is nature, or Prakṛti : the effect of the effect, or of Prakṛti, is Mahat : effect in the third degree is Ahaṁkāra : in the fourth, or the effect of the effect (Ahaṁkāra) of the effect (Mahat) of the effect (Prakṛti), is elementary substance, or Bhūta. Vishnu is each and all. So in the succeeding ascending scale, Brahmā is the cause of mortal life ; the cause of Brahmā is the egg, or aggregate elementary matter : its cause is, therefore, elementary matter ; the cause of which is subtile or rudimental matter, which originates from Ahaṁkāra, and so on. Vishnu is also each and all of these.

यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता ।
 परं ब्रह्मस्वरूपं यत् प्रणमामस्तमव्ययम् ॥५२॥
 यन्न देवा न मुनयो न चाहं न च शंकरः ।
 जानन्ति परमेशस्य तद्विष्णोः परमं पदम् ॥५३॥
 यद् योगिनः सदोद्युक्ताः पुण्यपापक्षयेऽक्षयम् ।
 पश्यन्ति प्रणवे चिन्त्यं तद्विष्णोः परमं पदम् ॥५४॥
 शक्तयो यस्य देवस्य ब्रह्मविष्णुशिवादिकाः ।
 भवन्त्यभूतपूर्वस्य तद्विष्णोः परमं पदम् ॥५५॥
 सव्वेश सर्व्वभूतात्मन् सर्व्वं सर्वाश्रयाच्युत ।
 प्रसीद विष्णो भक्तानां व्रज नो दृष्टिगोचरम् ॥५६॥

neither gross nor subtle, nor capable of being defined: to that ever holy nature of Vishṇu I bow. To him whose faculty to create the universe abides in but a part of but the ten-millionth part of him; to him who is one with the inexhaustible supreme spirit, I bow: and to the glorious nature of the supreme Vishṇu, which nor gods, nor sages, nor I, nor Sankara apprehend; that nature which the Yogis, after incessant effort, effacing both moral merit and demerit, behold to be contemplated in the mystical monosyllable Om: the supreme glory of Vishṇu, who is the first of all; of whom, one only god, the triple energy is the same with Brahmá, Vishṇu, and Śiva: oh lord of all, great soul of all, asylum of all, undecayable, have pity upon thy servants; oh Vishṇu, be manifest unto us."

इत्युदीरितमाकर्ष्यं ब्रह्मणस्त्रिदशास्ततः ।

प्रणम्योचुः प्रसीदेति व्रज नो दृष्टिगोचरम् ॥५७॥

यन्नायं भगवान् ब्रह्मा जानाति परमं पदम् ।

तन्नताः स्म जगद्धाम तव सर्व्वं गताच्युत ॥५८॥

इत्यन्ते वचसस्तेषां देवानां ब्रह्मणस्तथा ।

Parásara continued.—The gods, having heard this prayer uttered by Brahmá, bowed down, and cried, "Be favourable to us; be present to our sight: we bow down to that glorious nature which the mighty Brahmá does not know; that which is thy nature, oh imperishable, in

ऊचुर्देवर्षयः सर्व्वे बृहस्पतिपुरोगमाः ॥५९॥

आद्यो यज्ञपुमानिड्यो यः सर्व्वेषाञ्च पूर्व्वजः ।

तं नताः स्म जगत्स्रष्टुः स्रष्टारमविशेषणम् ॥६०॥

भगवन् भूतभव्येश जगन्मूर्त्तिधराव्यय ।

प्रसीद प्रणतानां त्वं सर्व्वेषां देहि दर्शनम् ॥६१॥

एष ब्रह्मा तथैवायं सह रुदैस्त्रिलोचनः ।

सर्वादित्यैः समं पूषा पावकोऽयं सहाग्निभिः ॥६२

अश्विनौ वसवश्चेमे सर्व्वं चैते मरुद्गणाः ।

साध्या विश्वे तथा देवा देवेन्द्रश्चायमीश्वरः ॥६३॥

प्रणामप्रवणा नाथ दैत्यसैन्यपराजिताः ।

शरणां त्वामनुप्राप्ताः समस्ता देवतागणाः ॥६४॥

whom the universe abides." Then the gods having ended, Vrihaspati and the divine Ṛshis thus prayed: "We bow down to the being entitled to adoration; who is the first object of sacrifice; who was before the first of things; the creator of the creator of the world; the undefinable: oh lord of all that has been or is to be; imperishable type of sacrifice; have pity upon thy worshippers; appear to them, prostrate before thee. Here is Brahmá; here is Trilochana (the three-eyed Siva), with the Rudras; Pushá (the sun), with the Ādityas; and Fire, with all the mighty luminaries: here are the sons of Aswini (the two Aswini Kumáras), the Vasus and all the winds, the Sádhyas, the Viśvadevas, and Indra the king of the gods: all of whom bow lowly before thee: all the tribes of the immortals, vanquished by the demon host, have fled to thee for succour."

एव संस्तूयमानस्तु भगवाञ्छङ्खचक्रधृक् ।

जगाम दर्शनं तेषां मैत्रेय परमेश्वरः ॥६५॥

तं दृष्ट्वा ते तदा देवाः शङ्खचक्रगदाधरम् ।

अपूर्व्वरूपसंस्थानं तेजसां राशिमूर्ज्जितम् ॥६६॥

Thus prayed to, the supreme deity, the mighty holder of the conch and discus, showed himself to them: and beholding the lord of gods, bearing a shell, a discus, and a mace, the assemblage of primeval form, and radiant with embodied light, Pitámahá and the other deities, their eyes moistened with rapture, first paid him homage,

प्रणम्य प्रणताः पूर्वं संक्षोभस्तिमितेक्षणाः ।
 तुष्टुवुः पुण्डरीकाक्षं पितामहपुरोगमाः ॥६७॥
 नमो नमोऽविशेषस्त्वं त्वं ब्रह्मा त्वं पिनाकधृक् ।
 इन्द्रस्त्वमग्निः पवनो वरुणः सविता यमः ॥६८॥
 वसवो मरुतः साध्या विश्वे देवगणा भवान् ।
 योऽयं तवागतो देव समीपं देवतागणः ॥६९॥
 स त्वमेव जगत्त्रष्टा यतः सर्वगतो भवान् ।
 त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारः प्रजापतिः ॥७०॥
 वेद्यावेद्यञ्च सर्वात्मंस्त्वन्मयञ्चाखिलं जगत् ।
 त्वामत्र शरणं विष्णो प्रयाता दैत्यनिर्जिताः ॥७१॥
 वयं प्रसीद सर्वात्मंस्तेजस्याप्याययस्व नः ।
 तावदार्तिस्तथा वाञ्छा तावन्मोहस्तथासुखम् ॥७२॥
 यावन्नायाति शरणं त्वामशेषाघनाशनम् ।
 त्वं प्रसादं प्रसन्नात्मन् प्रपन्नानां कुरुष्व नः ॥७३॥

तेजसां नाथ सर्वेषां स्वशक्त्याप्यायनं कुरु ॥७४॥

and then thus addressed him: "Repeated salutation to thee, who art indefinable: thou art Brāhmā; thou art the wielder of the Pināka bow (Śiva); thou art Indra; thou art fire, air, the god of waters, the sun, the king of death (Yama), the Vasus, the Māruts (the winds), the Sādhyas, and Viśwadevas. This assembly of divinities, that now has come before thee, thou art; for, the creator of the world, thou art every where. Thou art the sacrifice, the prayer of oblation, the mystic syllable Om, the sovereign of all creatures: thou art all that is to be known, or to be unknown: oh universal soul, the whole world consists of thee. We, discomfited by the Daityas, have fled to thee, oh Vishṇu, for refuge. Spirit of all, have compassion upon us; defend us with thy mighty power. There will be affliction, desire, trouble, and grief, until thy protection is obtained: but thou art the remover of all sins. Do thou then, oh pure of spirit, show favour unto us who have fled to thee: oh lord of all, protect us with thy great power, in union with the goddess who is thy strength^a." Hari, the

एवं संस्तूयमानस्तु प्रणतैरमरैर्हरिः ।

प्रसन्नदृष्टिर्भगवानिदमाह स विश्वकृत् ॥७५॥

तेजसो भवतां देवाः करिष्याम्युपबृंहणम् ।

वदाम्यहं यत् क्रियतां भवद्भिस्तदिदं सुराः ॥७६॥

आनीय सहिता दैत्यैः क्षीराब्धौ सकलौषधीः ।

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ॥७७॥

मथ्यतामभृतं देवाः सहाये मय्यवस्थिते ।

सामपूर्वञ्च दैतेयास्तत्र साहाय्यकर्मणि ॥७८॥

सामान्यफलभोक्तारो यूयं वाच्या भविष्यथ ।

मथ्यमाने च तत्राब्धौ यत् समुत्पद्यतेऽमृतम् ॥७९॥

तत्पानाद् बलिनो यूयममराश्च भविष्यथ ।

तथा चाहं करिष्यामि यथा त्रिदशविद्विषः ।

न प्राप्स्यन्त्यमृतं देवाः केवलं क्लेशभागिनः ॥८०॥

creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spake: "With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning-stick, the serpent Vāsuki for the rope, churn the ocean together for ambrosia; depending upon my aid. To secure the assistance of Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amrita that shall be produced from the agitated ocean, they shall become mighty an immortal. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone."

इत्युत्त्वा देवदेवेन सर्व्व एव ततः सुराः ।

सन्धानमसुरैः कृत्वा यत्नवन्तोऽमृतेऽभवन् ॥८१॥

नानौषधीः समानीय देव-दैतेयदानवाः ।

क्षिप्त्वा क्षिराब्धिपयसि शरदभ्रामलत्विषि ॥८२॥

Being thus instructed by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा च वासुकिम् ।
ततो मथितुमारब्धा मैत्रेय तरसामृतम् ॥८३॥
विवुधाः सहिताः सर्व्वे यतः पुच्छं ततः कृताः ।
कृष्णेन वासुकेदँत्याः पूर्व्वकाये निवेशिताः ॥८४॥
ते तस्य फणानिःश्वास-वह्निनापहतत्विषः ।
निस्तेजसोऽसुराः सर्व्वे बभ्रुवुरमितद्युते ॥८५॥
तेनैव मुखनिःश्वास-वायुनास्तबलाहकैः
पुच्छप्रदेशे वर्षद्विस्तथा चाप्यायिताः सुराः ॥८६॥
क्षीरोदमध्ये भगवान् कूर्मरूपी स्वयं हरिः ।
मन्थनाद्दे रधिष्ठानं भ्रमतोऽभून्महामुने ॥८७॥
रूपेणान्येन देवानां मध्ये चक्रगदाधरः ।
चकर्ष भोगिराजानं दैत्यमध्येऽपरेण च ॥८८॥
उपर्य्यक्रान्तवान् शैलं बृहद् रूपेण केशवः ।
तथापरेण मैत्रेय यन्न दृष्टं सुरासुरैः ॥८९॥
तेजसा नागराजानं तथाप्यायितवान् हरिः ।
अन्येन तेजसा देवान् उपबृंहितवान् विभुः ॥९०॥

waters of which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff; the serpent Vāsuki for the cord; and commenced to churn the ocean for the Amrita. The assembled gods were stationed by Krishna at the tail of the serpent; the Daityas and Dānavas at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. The holder of the mace and discus was present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race; and in another vast body he sat upon the summit of the mountain. With one portion of his energy, unseen by gods or demons, he sustained the serpent king; and with another, infused vigour into the gods.

मथ्यमाने ततस्तस्मिन् क्षीराब्धौ देव-दानवैः ।
 हविर्धामाभवत् पूर्वं सुरभिः सुरपूजिता ॥९१॥
 जग्मुर्मुदं ततो देवा दानवाश्च महामुने ।
 व्याक्षिप्तचेतसश्चैव बभूवुस्तिमितेक्षणाः ॥९२॥
 किमेतदिति सिद्धानां दिवि चिन्तयतां ततः ।
 बभूव वारुणी देवी मदाघूर्णितलोचना ॥९३॥
 कृतावर्तात् ततस्तस्मात् क्षीरोदाद् वासयन् जगत् ।
 गन्धेन पारिजातोऽभूद् देवस्त्रीनन्दनस्तरुः ॥९४॥
 रूपौदार्यगुणोपेतस्ततश्चाप्सरसां गणः ।
 क्षीरोदधेः समुत्पन्नो मैत्रय परमाद्भुतः ॥९५॥
 ततः शीतांशुरभवज्जगृहे त्वं महेश्वरः ।
 जगृहश्च विषं नागाः क्षीरोदाच्च समुत्थितम् ॥९६॥
 ततो धन्वन्तरिर्देवः श्वेताम्बधरः खयम् ।
 विभ्रत्कमण्डलुं पूर्णाममृतस्य समुत्थितः ॥९७॥
 ततः स्वस्थमनस्कास्ते सर्वे दैतेय-दानवाः ।
 बभूवुर्मृदिताः सर्वे मैत्रेय मुनिभिः सह ॥९८॥

From the ocean, thus churned by the gods and Dánavas, first uprose the cow Surabhi, the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed, and eyes glistening with delight. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Várūnī (the deity of wine), her eyes rolling with intoxication. Next, from the whirlpool of the deep, sprang the celestial Párijāta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troop of Āpsarasas, the nymphs of heaven, were then produced, of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose, and was seized by Mahádeva : and then poison was engendered from the sea, of which the snake gods (Nágas) took possession. Dhanvantari, robed in white, and bearing in his hand the cup of Amrita, next came forth : beholding which, the sons of Diti and of Danu, as well as the Munis, were

ततः स्फुरत्कान्तिमती विकासिकमले स्थिता ।
 श्रीर्देवी पयसस्तस्मादुत्थिता भृतपंकजा ॥९९॥
 तां तुष्टुवुम्मुंदा युक्ताः श्रीसूक्तेन महर्षयः ।
 विश्वावसुमुखास्तस्या गन्धर्वाः पुरतो जगुः ॥१००॥
 घृताचीप्रमुखा ब्रह्मन् ननृतुश्चाप्सरोगणाः ।
 गङ्गाद्याः सरितस्तोयैः स्नानार्थमुपतस्थिरे ॥१०१॥
 दिग्गजा हेमपात्रस्थम् आदाय विमलं जलम् ।
 स्नापयाञ्चक्रिरे देवीं सर्वलोकमहेश्वरीम् ॥१०२॥
 क्षीरोदो रूपधृक् तस्यै मालामम्लानपङ्कजाम् ।
 ददौ विभूषणान्यङ्गे विश्वकर्मा चकार च ॥१०३॥
 दिव्यमाल्याम्बरधरा स्नाता भूषणभूषिता ।
 पश्यतां सर्वदेवानां ययौ वक्षःस्थलं हरेः ॥१०४॥
 तयावलोकिता देवा हरिवक्षःस्थलस्थया ।
 लक्ष्म्या मैत्रेय सहसा परां निर्वृतिमागताः ॥१०५॥
 उद्वेगं परमं जग्मुर्देव्या विष्णुपराङ्मुखाः ।
 त्यक्ता लक्ष्म्या महाभाग विप्रचित्तिपुरोगमाः ॥१०६॥

filled with satisfaction and delight. Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrī, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise⁷. Viswavaśu and other heavenly quīristers sang, and Ghr̥tāchī and other celestial nymphs danced before her. Gangā and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world. The sea of milk in person presented her with a wreath of never-fading flowers; and the artist of the gods (Viśvakarmā) decorated her person with heavenly ornaments. Thus bathed, attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari; and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Daityas, who, with Viprachitti at their head, were filled with indignation, as Viśhṇu turned away from them, and they were abandoned by the goddess of prosperity (Lakshmi).

7 Or with the Sūkta, or hymn of the Vedas, commencing, "Hiranya varnām," &c.

ततस्ते जगृहुर्द्वैत्या धन्वन्तरिकरे स्थितम् ।
 कमण्डलुं महावीर्या यत्रास्ते तद् द्विजामृतम् ॥१०७
 मायया लोभयित्वा तान् विष्णुः स्त्रीरूपमाश्रितः ।
 दानवेभ्यस्तदादाय देवेभ्यः प्रददौ विभुः ॥१०८
 ततः पपुः सुरगणाः शक्राद्यास्तत् तदामृतम् ।
 उद्यतायुधनिस्त्रिंशद् दैत्यास्तांश्च समभ्ययुः ॥१०९
 पीतेऽमृते च बलिभिर्देवैर्देत्यचमुस्तदा ।
 वध्यमाना दिशो भेजे पातालं तु विवेश वै ॥११०
 तदा देवा मुदा युक्ताः शङ्खचक्रगदाभृतम् ।
 प्रणिपत्य यथापूर्वम् आशासत त्रिविष्टपम् ॥१११
 ततः प्रसन्नभाः सूर्यः प्रययौ स्वेन वर्त्मना ।
 ज्योतीषि च यथामार्गं प्रययुर्मुनिसत्तम ॥११२
 जज्वाल भगवांश्चोच्चैश्चारुदीप्तिर्विभवसुः ।
 धर्मे च सर्वभूतानां तदा मतिरजायत ॥११३॥
 त्रैलोक्यञ्च श्रिया जुष्टं बभूव मुनिसत्तम ।
 शक्रश्च त्रिदशश्रेष्ठः पुनः श्रीमानजायत ॥११४॥

The powerful and indignant Daityas then forcibly seized the Amrita-cup, that was in the hand of Dhanvantari: but Vishṇu, assuming a female form, fascinated and deluded them; and recovering the Amrita from them, delivered it to the gods. Śakra and the other deities quaffed the ambrosia. The incensed demons, grasping their weapons, fell upon them; but the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight, and they fled through the regions of space, and plunged into the subterraneous realms of Pátāla. The gods thereat greatly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven. The sun shone with renovated splendour, and again discharged his appointed task; and the celestial luminaries again circled, oh best of Munis, in their respective orbits. Fire once more blazed aloft, beautiful in splendour; and the minds of all beings were animated by devotion. The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods,

सिंहासनगतः शक्रः सम्प्राप्य त्रिदिवं पुनः ।

देवराज्ये स्थितो देवीं तुष्टवाब्जकरां ततः ॥११५॥

was restored to power.⁸ Seated upon his throne, and once more in heaven, exercising sovereignty over the gods, Sakra thus eulogized the goddess who bears a lotus in her hand :

8 The churning of the ocean does not occur in several of the Purāṇas, and is but cursorily alluded to in the Śiva, Linga, and Kūrma Purāṇas. The Vāyu and Padma have much the same narrative as that of our text ; and so have the Agni and Bhāgavata, except that they refer only briefly to the anger of Durvāsas, without narrating the circumstances ; indicating their being posterior, therefore, to the original tale. The part, however, assigned to Durvāsas appears to be an embellishment added to the original, for no mention of him occurs in the Matsya P. nor even in the Hari Vamśa, neither does it occur in what may be considered the oldest extant versions of the story, those of the Rāmāyana and Mahābhārata : both these ascribe the occurrence to the desire of the gods and Daityas to become immortal. The Matsya assigns a similar motive to the gods, instigated by observing that the Daityas slain by them in battle were restored to life by Sukra with the Sanjivini, or herb of immortality, which he had discovered. The account in the Hari Vamśa is brief and obscure, and is explained by the commentator as an allegory, in which the churning of the ocean typifies ascetic penance, and the ambrosia is final liberation : but this is mere mystification. The legend of the Rāmāyana is translated, vol. 1. p. 410, of the Serampore edition ; and that of the Mahābhārata by Wilkins, in the notes to his translation of the Bhāgavata Gita. See also the original text, Cal. ed. p. 40. It has been presented to general readers in a more attractive form by my friend H. M. Parker, in his Draught of Immortality, printed with other poems, Lond. 1827. The Matsya P. has many of the stanzas of the Mahābhārata interspersed with others. There is some variety in the order and number of articles produced from the ocean. As I have observed elsewhere (Hindu Theatre, I. 59. Lond. ed.), the popular enumeration is fourteen ; but the Rāmāyana specifies but nine ; the Mahābhārata, nine ; the Bhāgavata, ten ; the Padma, nine ; the Vāyu, twelve ; the Matsya, perhaps, gives the whole number. Those in which most agree, are, 1. the Hālāhala or Kālākūta poison, swallowed by Śiva : 2. Vārunī or Surā, the goddess of wine, who being taken by the gods, and rejected by the Daityas, the former were termed Suras, and the latter Asuras : 3. the horse Uchchaiśravas, taken by Indra : 4. Kaustubha, the jewel worn by Vishṇu : 5. the moon : 6. Dhanvantari, with the Amrita in his Kamaṇḍalu, or vase ; and these two articles are in the Vāyu considered as distinct products : 7. the goddess Padmā or Śrī : 8. the Apsarasas, or nymphs of heaven : 9. Śurabhi, or the cow of plenty : 10. the Pārijāta tree, or tree of heaven : 11. Airāvata, the elephant taken by Indra. The Matsya adds, 12. the umbrella taken by Varuna : 13. the earrings taken by Indra, and given to Aditi : and apparently another horse, the white horse of the sun : or the number may be completed by counting the Amrita separately from Dhanvantari. The number is made up in the popular lists by adding the bow and the conch of Vishṇu ; but

नमस्ये सर्व्वभूतानां जननीमब्जसम्भवाम् ।

श्रियमुन्निद्रपद्माक्षीं विष्णोर्वक्षःस्थलस्थिताम् ॥११६

त्वं सिद्धिस्त्वं सुधा स्वाहा स्वधा त्वं लोकपावनि ।

सन्ध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती ॥११७

यज्ञविद्या महाविद्या गुह्यविद्या च शोभने ।

आत्मविद्या च देवि त्वं विमुक्तिफलदायिनी ॥११८

“I bow down to Śrī, the mother of all beings, seated on her lotus throne, with eyes like full-blown lotuses, reclining on the breast of Vishṇu. Thou art Siddhi (superhuman power): thou art Swadhā and Śwāhā: thou art ambrosia (Sudhā), the purifier of the universe: thou art evening, night, and dawn: thou art power, faith, intellect: thou art the goddess of letters (Sarasvatī). Thou, beautiful goddess, art knowledge of devotion, great knowledge, mystic knowledge, and spiritual knowledge ;⁹ which confers eternal liberation. Thou art the

there does not seem to be any good authority for this, and the addition is a sectarian one : so is that of the Tulaśī tree, plant sacred to Kṛishṇa, which is one of the twelve specified by the Vāyu P. The Uttara Khaṇḍa of the Padma P. has a peculiar enumeration, or, Poison; Jyeshṭhā or Alakshmi, the goddess of misfortune, the elder born to fortune; the goddess of wine; Nidrā, or sloth; the Apsarasas; the elephant of Indra; Lakshmi; the moon; and the Tulaśī plant. The reference to Mohini, the female form assumed by Vishṇu, is very brief in our text; and no notice is taken of the story told in the Mahābhārata and some of the Purānas, of the Daitya Rāhu's insinuating himself amongst the gods, and obtaining a portion of the Amrita: being beheaded for this by Vishṇu, the head became immortal, in consequence of the Amrita having reached the throat, and was transferred as a constellation to the skies; and as the sun and moon detected his presence amongst the gods, Rāhu pursues them with implacable hatred, and his efforts to seize them are the causes of eclipses; Rāhu typifying the ascending and descending nodes. This seems to be the simplest and oldest form of the legend. The equal immortality of the body, under the name Ketu, and his being the cause of meteorical phenomena, seems to have been an after-thought. In the Padma and Bhāgavata, Rāhu and Ketu are the sons of Simhikā, the wife of the Dānava Viprachitti.

9 The four Vidyās, or branches of knowledge, are said to be, Yajna-vidyā, knowledge or performance of religious rites; Mahāvidyā, great knowledge, the worship of the female principle, or Tāntrika worship; Guhyavidyā, knowledge of mantras, mystical prayers, and incantation; and Ātma vidyā, knowledge of soul, true wisdom.

आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्त्वमेव च ।
 सौम्यासौम्यैर्जगद्रूपैस्त्वयैतद्देवि पूरितम् ॥११९
 का त्वन्या त्वामृते देवि सर्व्वयज्ञमयं वपुः ।
 अध्यास्ते देवदेवस्य योगिचिन्त्यं गदाभृतः ॥१२०
 त्वया देवि परित्यक्तं सकलं भुवनत्रयम् ।
 विनष्टप्रायमभवत् त्वयेदानीं समेधितम् ॥१२१
 दाराः पुत्रास्तथागारं सुहृद् धान्यधनादिकम् ।
 भवत्येतन्महाभागे नित्यं त्वद्वीक्षणान्मृणाम् ॥१२२
 शरीरारोग्यमैश्वर्य्यं मरिपक्षक्षयः सुखम् ।
 देवि त्वद्दृष्टिदृष्टानां पुरुषाणां न दुर्लभम् । १२३
 त्वं माता सर्व्वभूतानां देवदवो हरिः पिता ।
 त्वयैतद विष्णुना चाद्य जगद्व्याप्तं चराचरम् ॥१२४
 मा नः कोशं तथा गोष्ठं मा गृहं मा परिच्छदम् ।
 मा शरीरं कलत्रञ्च त्यजेथाः सर्व्वपावनि ॥१२५
 मा पुत्रान् मा सुहृद्वर्गं मा पशून् मा विभूषणम् ।
 त्यजेथा मम देवस्य विष्णोर्व्वक्षःस्थलालये ॥१२६

science of reasoning, the three Vedas, the arts and sciences:¹⁰ thou art moral and political science. The world is peopled by thee with pleasing or displeasing forms. Who else than thou, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned by thee, the three worlds were on the brink of ruin; but they have been reanimated by thee. From thy propitious gaze, oh mighty goddess, men obtain wives, children, dwellings, friends, harvests, wealth. Health and strength, power, victory, happiness, are easy of attainment to those upon whom thou smilest. Thou art the mother of all beings, as the god of gods, Hari, is their father; and this world, whether animate or inanimate, is pervaded by thee and Vishnu. Oh thou who purifiest all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives: abandon not our children, our friends, our lineage, our

10 Or Vārttā, explained to mean the Śilpa śāstra, mechanics, sculpture, and architecture; Āyur-veda, medicine, &c.

सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः ।
 त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वयामले ॥१२७
 त्वयावलोकिताः सद्यः शीलाद्यैरखिलैर्गुणैः ।
 कुलैश्वर्यैश्च मुह्यन्ते पुरुषा निर्गुणा अपि ॥१२८
 स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान् ।
 स शूरः स च विक्रान्तो यस्त्वया देवि वीक्षितः ॥१२९
 सद्यो वैगुण्यमायान्ति शीलाद्याः सकला गुणाः ।
 पराङ्मुखी जगद्धात्रि यस्य त्वं विष्णुवल्लभे ॥१३०॥
 न ते वर्णयितुं शक्ता गुणान् जिह्वापि वेधसः ।

प्रसीद देवि पद्माक्षि मास्मांस्त्याक्षीः कदाचन ॥१३१

jewels, oh thou who abidest on the bosom of the god of gods. They whom thou desertest are forsaken by truth, by purity, and goodness, by every amiable and excellent quality ; whilst the base and worthless upon whom thou lookest favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, and of exalted birth ; a hero of irresistible prowess : but all his merits and his advantages are converted into worthlessness from whom, beloved of Vishnu, mother of the world, thou avertest thy face. The tongues of Brahmá are unequal to celebrate thy excellence. Be propitious to me, oh goddess, lotus-eyed, and never forsake me more."

एवं श्रीः संस्तुता सम्यक् प्राह देवी शतक्रतुम् ।

शृण्वतां सर्वदेवानां सर्व्वभूतस्थिता द्विज ॥१३२॥

परितुष्टास्मि देवेश स्त्रोत्रेणानेन ते हरे ।

वरं वृणीष्व यस्त्विष्टो वरदाहं तवागता ॥१३३॥

वरदा यदि मे देवि वरार्हो यदि वाप्यहम् ।

त्रैलोक्यं न त्वया त्याज्यमेष मेऽस्तु वरः परः ॥१३४

Being thus praised, the gratified Sri, abiding in all creatures, and heard by all beings, replied to the god of a hundred rites (Satakratu) ; "I am pleased, monarch of the gods, by thine adoration. Demand from me what thou desirest : I have come to fulfil thy wishes." "If, goddess," replied Indra, "thou wilt grant my prayers ; if I am worthy of thy bounty ; be this my first request, that the three worlds

स्तोत्रेण यस्तथैतेन त्वां स्तोष्यत्याब्धिसम्भवे ।

स त्वया न परित्याज्यो द्वितीयोऽस्तु वरो मम ॥१३५॥
त्रैलोक्यं त्रिदशश्रेष्ठ न सत्यक्ष्यामि वासव ।

दत्तो वरो मया यस्ते स्तोत्राराधनतृष्टया ॥१३६॥

यश्च सायं तथा प्रातः स्तोत्रेणानेन मानवः ।

मां स्तोष्यति न तस्याहं भविष्यामि पराङ्मुखी ॥१३७॥

may never again be deprived of thy presence. My second supplication, daughter of ocean, is, that thou wilt not forsake him who shall celebrate thy praises in the words I have addressed to thee." "I will not abandon," the goddess answered, "the three worlds again: this thy first boon is granted; for I am gratified by thy praises: and further, I will never turn my face away from that mortal who morning and evening shall repeat the hymn with which thou hast addressed me."

एवं वरं ददौ देवी देवराजाय वै पुरा ।

मेत्रेय श्रीर्महाभागा स्तोत्राराधनतोषिता ॥१३८॥

भृगोः ख्यात्यां समुत्पन्ना श्रीः पूर्वमुदधेः पुनः ।

देव-दानवयत्नेन प्रसूतामृतमन्थने ॥१३९॥

एवं यथा जगत्स्वामी देवदेवो जनार्दनः ।

अवतारं करोत्येष तथा श्रीस्तत्सहायिनी ॥१४०॥

Parásara proceeded.—Thus, Maitreya, in former times the goddess Śrī conferred these boons upon the king of the gods, being pleased by his adorations; but her first birth was as the daughter of Bhṛgu by Khyāti: it was at a subsequent period that she was produced from the sea, at the churning of the ocean by the demons and the gods, to obtain ambrosia.¹¹ For in like manner as the lord of the world, the god of gods, Janārdana, descends amongst mankind (in various

11 The cause of this, however, is left unexplained. The Padma P. inserts a legend to account for the temporary separation of Lakshmi from Vishnu, which appears to be peculiar to that work. Bhṛgu was lord of Lakshmiṇpur, a city on the Narmadā, given him by Brahmā. His daughter Lakshmi instigated her husband to request its being conceded to her, which offending Bhṛgu, he cursed Vishnu to be born upon earth ten times, to be separated from his wife, and to have no children. The legend is an insipid modern embellishment.

पुनश्च पद्माद्भूता आदित्योऽभूद् यदा हरिः ।
 यदा तु भार्गवो रामस्तदाभूद् धरणी त्वियम् ॥१४१॥
 राघवत्वेऽभवत् सीता रुक्मिणी कृष्णजन्मनि ।
 अन्येषु चावतारेषु विष्णोरेषा सहायिनी ॥१४२॥
 देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी ।
 विष्णोर्देहानुरूपां वै करोत्येषात्मनस्तनुम् ॥१४३॥
 यश्चैतच्छृणुयाज्जन्म लक्ष्म्या यश्च पठेत्ररः ।
 श्रियो न विच्युतिस्तस्य गृहे यावत् कुलत्रयम् ॥१४४॥
 पठ्यते येषु चैवैष गृहेषु श्रीस्तवो मुने ।

अलक्ष्मीः कलहाधारा न तेष्वास्ते कदाचन ॥१४५॥

shapes), so does his coadjutrix Śrī. Thus when Hari was born as a dwarf, the son of Aditi, Lakshmi appeared from a lotus (as Padmā or Kamalā); when he was born as Rāma, of the race of Bhṛgu (or Parāsurāma), she was Dharāṇī; when he was Rāghava (Rāmachandra), she was Sītā; and when he was Kṛṣṇa, she became Rukminī. In the other descents of Viṣṇu, she is his associate. If he takes a celestial form, she appears as divine; if a mortal, she becomes a mortal too, transforming her own person agreeably to whatever character it pleases Viṣṇu to put on. Whosoever hears this account of the birth of Lakshmi, whosoever reads it, shall never lose the goddess Fortune from his dwelling for three generations; and misfortune, the fountain of strife, shall never enter into those houses in which the hymns to Śrī are repeated.

एतत् ते कथितं ब्रह्मन् यन्मां त्वं परिपृच्छसि ।

क्षीराब्धौ श्रीर्यथा जाता पूर्वं भृगुसुता सती ॥१४६

इति सकलविभूत्यवाप्तिहेतुः

स्तुतिरियमिन्द्रमुखोद्गता हि लक्ष्म्याः ।

अनुदिनमिह पठ्यते नृभिर्ये—

र्वसति न तेषु कदाचिदप्यलक्ष्मीः ॥१४७

Thus, Brahman, have I narrated to thee, in answer to thy question, how Lakshmi, formerly the daughter of Bhṛgu, sprang from the sea of milk; and misfortune shall never visit those amongst mankind who daily recite the praises of Lakshmi uttered by Indra, which are the origin and cause of all prosperity.

CHAPTER X

मैत्रेय उवाच ।

कथितं मे त्वया सर्व्वं यत्पृष्टोऽसि महामुने ।

भृगुसर्गात् प्रभृत्येष सर्गो मे कथ्यतां पुनः ॥१॥

Maitreya.—Thou hast narrated to me, great Muni, all that I asked of thee: now resume the account of the creation subsequently to Bhṛgu.

पराशर उवाच ।

भृगोः ख्यात्यां समुत्पन्ना लक्ष्मीर्विष्णुपरिग्रहः ।

तथा धातृविधातरौ ख्यात्यां जातौ सुतौ भृगोः ॥२॥

आयतिर्निरयतिश्चैव मेरोः कन्ये महात्मनः ।

धातृविधात्रोस्ते भार्य्ये तयोर्जातौ सुतावुभौ ॥३॥

प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः ।

ततो वेदशिरा जज्ञे प्राणस्यापि सुतं शृणु ॥४॥

प्राणस्य कृतिमान् पुत्रो राजवांश्च ततोऽभवत् ।

ततो वंशो महाभाग विस्तारं भार्गवो गतः ॥५॥

Parásara.—Lakshmi, the bride of Vishṇu, was the daughter of Bhṛgu by Khyáti. They had also two sons, Dhátri and Vidhátri, who married the two daughters of the illustrious Meru, Āyati and Niriyati; and had by them each a son, named Prāṇa and Mrikanḍa. The son of the latter was Márkaṇḍeya, from whom Vedaśiras was born.¹ The son of Prāṇa was named Dyutimat, and his son was Rájavat; after whom, the race of Bhṛgu became infinitely multiplied.

1 The commentator interprets the text ततो वेदशिरा जज्ञे to refer to Prāṇa: प्राणस्य वेदशिरा जज्ञे । 'Vedaśiras was born the son of Prāṇa.' So the Bhāgavata has मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः । The Linga, the Vāyu, and Márkaṇḍeya, however, confirm our reading of the text, making Vedaśiras the son of Márkaṇḍeya. Prāṇa, or, as read in the two former, Pāṇḍu, was married to Puṇḍariká, and had by her Dyutimat, whose sons were Srijávana and Asruta or Asrutavana. Mrikanḍa (also read Mrikanḍu) married Manaswiní, and had Márkaṇḍeya, whose son, by Murddhanyá, was Vedaśiras: he married Pivarí, and had many

पत्नी मरीचेः सम्भूतिः पौर्णमासमसूयत ।

विरजाः सर्व्वगश्चैव तस्य पुत्रौ महात्मनः ॥६॥

वंशसंकीर्त्तने पुत्रान् वदिष्येऽहं तयोर्द्विज ।

स्मृतिश्चाङ्गिरसः पत्नी प्रसूताः कन्यकास्तथा ॥७॥

Sambhūti, the wife of Marichi, gave birth to Paurṇamāsa, whose sons were Virajas and Sarvaga. I shall hereafter notice his other descendants, when I give a more particular account of the race of Marichi.²

सिनीवाली कुहूश्चैव राका चानुमतिस्तथा ।

अनुसूया तथैवात्रेर्जज्ञे पुत्रानकल्मषान् ॥८॥

सोमं दुर्व्वाससञ्चैव दत्तात्रेयञ्च योगिनम् ।

प्रीत्यां पुलस्त्यभार्यायां दत्तो लिस्तत्सुतोऽभवत् ॥९॥

The wife of Angiras, Smṛiti, bore daughters named Sinivālī, Kuhu, Rākā, and Anumati (phases of the moon³). Anasūyā, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Durvāsas, and the ascetic Dattātreya⁴. Pulastya had, by Prīti, a son called in a

children, who constituted the family, or Brahmanical tribe, of Bhārgavas, sons of Bṛṅgu. The most celebrated of these was Uśanas, the preceptor of the Daityas, who, according to the Bhāgavata, was the son of Vedaśiras ; but the Vāyu makes him the son of Bṛṅgu by Paulomī, and born at a different period.

2 Alluding especially to Kaśyapa, the son of Marichi, of whose posterity a full detail is subsequently given. The Bhāgavata adds a daughter, Devakulyā ; and the Vāyu and Linga, four daughters, Tuṣṭi, Puṣṭi, Twishā, and Apachiti. The latter inserts the grandsons of Paurṇamāsa. Virajas, married to Gaurī, has Sudhāman, a Lokapāla, or ruler of the east quarter ; and Parvasa (quasi Sarvaga) has, by Parvasī, Yajnavāma and Kaśyapa, who were both founders of Gotras, or families. The names of all these occur in different forms in different MSS.

3 The Bhāgavata adds, that in the Swārochisha Manvantara the sages Uttathya and Vṛhaspati were also sons of Angiras ; and the Vāyu, &c. specify Agni and Kīrttimat as the sons of the patriarch in the first Manvantara. Agni, married to Sadwatī, has Parjanya, married to Marichī ; and their son is Hiranyaroman, a Lokapāla. Kīrttimat has, by Dhenukā, two sons, Charishṅgu and Dhritimat.

4 The Bhāgavata gives an account of Atri's penance, by which the three gods, Brahmā, Viṣṇu, and Śiva, were propitiated, and became, in portions of themselves, severally his sons, Soma, Datta, and Durvāsas. The Vāyu has a totally different series, or five sons, Satyanetra, Havya, Āpomurtti, Sani, and Soma ; and one daughter, Sruti, who became the wife of Kardama.

पूर्वजन्मनि योऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे ।
 कर्दमश्चावगीयांश्च सहिष्णुश्च सूतत्रयम् ॥१०॥
 क्षमा तु सुषुवे भार्या पुलहस्य प्रजापतेः ।
 क्रतोश्च सन्नतिर्भार्या बालखिव्यानसूयत ॥११॥
 षष्टिर्यानि सहस्राणि यतीनामूद्धरेतसाम् ।
 अङ्गुष्ठपर्वमात्राणां जलद्भास्करतेजसाम् ॥१२॥
 ऊर्ज्यायाञ्च वशिष्ठस्य सप्ताजायन्त वै सुताः ।
 रजोगात्रोर्ध्वबाहुश्च वसनश्चानघस्तथा ॥१३॥
 सुतपाः शुक इत्येते सर्वे सप्तर्षयोऽमलाः ।
 योऽसावग्निरभिमानी ब्रह्मणस्तनयोऽग्रजः ॥१४॥

former birth, or in the Sváyambhuva Manvantara, Dattoli, who is now known as the sage Agastya⁵. Kshamá, the wife of the patriarch Pulaha, was the mother of three sons, Karmasa, Arvarivat, and Sahishnu⁶. The wife of Kratu, Sannati, brought forth the sixty thousand Bálakhilyas, pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun⁷. Vaśishṭha had seven sons by his wife Urjjá, Rajas, Gáttra, Urdhabáhu, Savana, Anagha, Sutapas, and Sukra, the seven pure sages⁸. The Agni named Abhimání, who is the eldest born of Brahmá, had, by Swáhá, three

5 The text would seem to imply that he was called Agastya in a former Manvantara, but the commentator explains it as above. The Bhágavata calls the wife of Pulastya, Havirbhū, whose sons were the Muni Agastya, called in a former birth Dahrágni or Jaṭharágni, and Visravaś. The latter had by Ilavilá, the deity of wealth, Kuvera ; and by Kesiní, the Rákshasas Rávana, Kumbhakarna, and Vibhishana. The Váyu specifies three sons of Pulastya, Dattoli, Vedaabáhu, and Vinita ; and one daughter, Sadwati, married (see note 3) to Agni.

6 The Bhágavata reads Karmaśreshṭha, Variyas, and Sabishnu. The Váyu and Linga have Kardama and Ambarisha in place of the two first, and add Vanakapivat and a daughter, Pivari, married to Vedaśiras (see note 1). Kardama married Śruti (note 4), and had by her Sankhapáda, one of the Lokapálas, and a daughter, Kámya, married to Priyavrata (note 6, Ch. VII.). Vana-kapivat, also read Dhana-k. and Ghana-k., had a son, Sahishnu, married to Yasodhará, and they were the parents of Kámadeva.

7 The different authorities agree in this place. The Váyu adds two daughters, Punyá and Sumátí, married to Yajnaváma (see note 2).

8 The Bhágavata has an entirely different set of names, or Chitra-ketu. Surochish, Virajas, Mitra, Úlwana, Vasubhridyána, and Dyumat.

तस्मात् स्वाहा सुतांल्लेभे त्रीणुदारौजसो द्विज ।
 पावकं पावमानञ्च शुचिञ्चापि जलाशिनम् ॥१५॥
 तेषान्तु सन्ततावन्ये चत्वारिंशच्च पञ्च च ।
 एवमेकोनपञ्चाशद् वह्नयः परिकीर्त्तिताः ॥१६॥
 कथ्यन्ते वह्नयश्चैते पिता पुत्रत्रयञ्च यत् ।
 पितरो ब्रह्मणा सृष्टा व्याख्याता ये मया तव ॥१७॥

sons of surpassing brilliancy, Pāvaka, Pavamāna, and Śuchi, who drinks up water: they had forty-five sons, who, with the original son of Brahmā and his three descendants, constitute the forty-nine fires⁹. The progenitors (Pitṛs), who as I have mentioned, were created by Brahmā, were the Agnishwāttas and Varhishads; the former being devoid of, and the latter possessed of, fires¹⁰. By them, Swadhā had

It also specifies Saktri and others, as the issue of a different marriage. The Vāyu and Linga have the same sons as in our text, reading Putra and Hasta in place of Gātra: they add a daughter, Puṇḍarikā, married to Pāṇḍu (see note I). The eldest son, according to the Vāyu, espoused a daughter of Mārkaṇḍeya, and had by her the Lokapāla of the west, Ketumat. The seven sons of Vaśiṣṭha are termed in the text the seven Rshis, appearing in that character in the third Manvantara.

9 The eldest son of Brahmā, according to the commentator, upon the authority of the Vedas: ब्रह्मणस्तनयोमजः मुखादग्निरजायतेति श्रुतेः । The Vāyu P. enters into a very long detail of the names and places of the whole forty-nine fires. According to that, also, Pāvaka is electric or Vaidyuta fire; Pavamāna is that produced by friction, or Nirmathya; and Śuchi is solar, Saura, fire. Pavamāna was the parent of Kavyavāhana, the fire of the Pitṛs; Śuchi of Havyavāhana, the fire of the gods; and Pavamāna of Saharaksha, the fire of the Asuras. The Bhāgavata explains these different fires to be so many appellations of fire employed in the invocations with which different oblations to fire are offered in the ritual of the Vedas: वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः । आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽप्रयस्तु ते । explained by the commentator, वैदिके कर्मणि यज्ञे येषां नामभिरग्निदेवताका इष्टयो निरूप्यन्ते कियन्ते तत् त अग्नयो न लौकिकाः ।

10 According to the commentator, this distinction is derived from the Vedas. The first class, or Agnishwāttas, consists of those householders who, when alive, did not maintain their domestic fires, nor offer burnt-sacrifices: the second, of those who kept up the household flame, and presented oblations with fire. Manu calls these Agnidagdhas and the reverse, which Jones renders, 'consumable by fire,' &c. Kulūka Bhaṭṭa gives no explanation of them. The Bhāgavata adds other classes of Pitṛs; or, the Ājyapas, 'drinkers of ghee;' and Somapās, 'drinkers of the acid juice.' The commentator, explaining the meaning

अग्निष्वात्ता बहिर्षदोऽनमयः साग्नयश्च ये ।

तेभ्यः स्वधा सुते जज्ञे मेनां वैधारिणीं तथा ॥१८॥

ते उभे ब्रह्मवादिन्यौ योगिन्यौ चाप्युभे द्विज ।

उत्तमज्ञानसम्पन्ने सर्व्वेः समुदितैर्गुरौः ॥१९॥

इत्येषा दक्षकन्यानां कथितापत्यसन्ततिः ।

श्रद्धावान् संस्मरन्नेताम् अनपत्यो न जायते ॥२०॥

two daughters, Mená and Dháraní, who were both acquainted with theological truth, and both addicted to religious meditation ; both accomplished in perfect wisdom, and adorned with all estimable qualities¹¹. Thus has been explained the progeny of the daughters of Daksha¹². He who with faith recapitulates the account, shall never want offspring.

of the terms Ságnayas and Anágnayas, has, येषामग्नौकरणमस्ति ते सामयः तद्रहिता स्वनमयः । which might be understood to signify, that the Pitrs who are 'without fire' are those to whom oblations are not offered ; and those 'with fire' are they to whom oblations are presented.

11 The Váyu carries this genealogy forward. Dháraní was married to Meru, and had by him Mandara and three daughters. Niyati, Āyati, and Velá : the two first were married to Dhátri and Vidhátri (p. 69). Velá was the wife of Samudra, by whom she had Sámudrí, married to Prachínavarhish, and the mother of the ten Prachetasas, the fathers of Daksha, as subsequently narrated. Mená was married to Himávat, and was the mother of Maináka, and of Gangá, and of Párvati or Umá.

12 No notice is here taken of Sati, married to Bhava, as is intimated in Ch. VIII, when describing the Rudras. Of these genealogies the fullest and apparently the oldest account is given in the Váyu P. : as far as that of our text extends, the two nearly agree, allowing for differences of appellation originating in inaccurate transcription, the names frequently varying in different copies of the same work, leaving it doubtful which reading should be preferred. The Bhágavata, as observed above (Ch. VII, n. 12), has created some further perplexity by substituting, as the wives of the patriarchs, the daughters of Kardama for those of Daksha. Of the general statement it may be observed, that although in some respects allegorical, as in the names of the wives of the Rshis (Ch. VII.) ; and in others astronomical, as in the denominations of the daughters of Angiras (Ch. X.) ; yet it seems probable that it is not altogether fabulous, but that the persons in some instances had a real existence, the genealogies originating in imperfectly preserved traditions of the families of the first teachers of the Hindu religion, and of the descent of individuals who took an active share in its propagation.

CHAPTER XI

पराशर उवाच ।

प्रियव्रतोत्तानपादौ मनोः स्वायम्भुवस्य तु ।

द्वौ पुत्रौ सुमहावीर्यौ धर्मज्ञौ कथितौ तव ॥१॥

तथोरुत्तानपादस्य सुरुच्यामुत्तमः सुतः ।

अभीष्टायामभूद् ब्रह्मन् पितुरत्यन्तवल्लभः ॥२॥

सुनीतिर्नाम या राज्ञस्तस्याभून्महिषी द्विज ।

स नातिप्रीतिमांस्तस्यां तस्याश्चाभूद् ध्रुवः सुतः ॥३॥

राजासनस्थितस्याङ्कं पितुर्भ्रातरमाश्रितम् ।

दृष्टोत्तमं ध्रुवश्चक्रे तमारोढुं मनोरथम् ॥४॥

प्रत्यक्षं भूपतिस्तस्याः सुरुच्या नाभ्यनन्दत ।

प्रणयेनागतं पुत्रमुत्सङ्गारोहणोत्सुकम् ॥५॥

सपत्नीतनयं दृष्ट्वा तमङ्कारोहणोत्सुकम् ।

पितुः पुत्रं तदारूढं सुरुचिर्वाक्यमब्रवीत् ॥६॥

क्रियते किं वृथा वत्स महानेष मनोरथः ।

अन्यस्त्रीगर्भजातेन असम्भूय (च) ममोदरे ॥७॥

Parāśara continued.—I mentioned to you, that the Manu Svāyam-bhuva had two heroic and pious sons, Priyavrata and Uttānapāda. Of these two, the latter had a son whom he dearly loved, Uttama, by his favourite wife Suruchi. By his queen, named Sunitī, to whom he was less attached, he also had a son, called Dhruva¹. Observing his brother Uttama on the lap of his father, as he was seated upon his throne, Dhruva was desirous of ascending to the same place ; but as Suruchi was present, the Raja did not gratify the desire of his son, respectfully wishing to be taken on his father's knee. Beholding the child of her rival thus anxious to be placed on his father's lap, and her own son already seated there, Suruchi thus addressed the boy: "Why,

¹ The Matsya, Brāhma, and Vāyu Purāṇas speak of but one wife of Uttānapāda, and call her Sunitī : they say also that she had four sons, Apaspati (or Vasu), Ayushmanta, Kīrttimat, and Dhruva. The Bhāgavata, Padma, and Nāradiya have the same account as that of the text

उत्तमोत्तममप्राप्यमविवेकोऽभिवाञ्छसि ।

सत्यं सुतस्त्वमप्यस्य किन्तु न त्वं मया धृतः ॥८॥

एतद् राजासनं सर्व्वभूत्संश्रयकेतनम् ।

योग्यं ममैव पुत्रस्य किमात्मा क्लिश्यते त्वया ॥९॥

उच्चैर्मनोरथस्तेऽयं मत्पुत्रस्येव किं वृथा ।

सुनीत्यामात्मनो जन्म किं त्वया नावगम्यते ॥१०॥

child, do you vainly indulge in such presumptuous hopes? You are born from a different mother, and are no son of mine, that you should aspire inconsiderately to a station fit for the excellent Uttama alone. It is true you are the son of the Raja, but I have not given you birth. This regal throne, the seat of the king of kings, is suited to my son only ; why should you aspire to its occupation? why idly cherish such lofty ambition, as if you were my son ? do you forget that you are but the offspring of Sunīti ?”

उत्सृज्य पितरं बालस्तच्छ्रुत्वा मातृभाषितम् ।

जगाम कुपितो मातुर्निजाया द्विज मन्दिरम् ॥११॥

तं दृष्ट्वा कुपितं पुत्रमीषत्प्रस्फुरिताधरम् ।

सुनीतिरङ्गमारोप्य मैत्रेयैतदभाषत ॥१२॥

वत्स कः कोपहेतुस्ते कश्च त्वां नाभिनन्दति ।

कोऽवजानाति पितरं त्वं यस्तेऽपराध्यति ॥१३॥

इत्युक्तः सकलं मात्रे कथयामास तद्यथा ।

सुरुचिः प्राह भूपालप्रत्यक्षमपि गर्विता ॥१४॥

विनःश्वस्येति कथिते तस्मिन् पुत्रेण दुर्मनाः ।

श्रासक्षामेक्षणा दीना सुनीतिर्व्विक्रियमब्रवीत् ॥१५॥

The boy, having heard the speech of his step-mother, quitted his father, and repaired in a passion to the apartment of his own mother ; who, beholding him vexed, took him upon her lap, and, gently smiling, asked him what was the cause of his anger, who had displeased him, and if any one, forgetting the respect due to his father, had behaved ill to him. Dhruva, in reply, repeated to her all that the arrogant Suruchi had said to him in the presence of the king. Deeply distressed by the narrative of the boy, the humble Sunīti, her eyes dimmed with tears, sighed, and said. “Suruchi has rightly spoken ;

सुरुचिः सत्यमाहेदं स्वल्पभाग्योऽसि पुत्रक ।
 न हि पुण्यवतां वत्स सपत्नैरेवमुच्यते ॥१६॥
 नोद्वेगस्तात कर्त्तव्यः कृतं यद् भवता पुरा ।
 तत् कोऽपहर्तुं शक्नोति दातुं कश्चाकृतं त्वया ॥१७
 राजासनं तथाच्छत्रं वराश्वा वरवारणाः ।
 यस्य पुण्यानि तस्यैते मत्त्वैतच्छाम्य पुत्रक ॥१८॥
 अन्यजन्मकृतेः पुण्यैः सुरुच्यां सुरुचिर्नृपः ।
 भार्येति प्रोच्यते चान्या मद्विधा भाग्यवर्जिता ॥१९
 पुण्योपचयसम्पन्नस्तस्याः पुत्रस्तथोत्तमः ।
 मम पुत्रस्तथा जातः स्वल्पपुण्यो ध्रुवो भवान् ॥२०॥
 तथापि दुःखं न भवान् कर्तुमर्हति पुत्रक ।
 यस्य यावत् स तेनैव स्वेन तुष्यति बुद्धिमान् ॥२१॥
 यदि वा दुःखमत्यर्थं सुरुच्या वचसा तव ।
 तत् पुण्योपचये यत्नं कुरु सर्व्वफलप्रदे ॥२२॥
 सुशीलो भव धर्मात्मा मैत्रः प्राणिहिते रतः ।
 निम्नं यथापः प्रवणाः पात्रमायान्ति सम्पदः ॥२३

thine, child, is an unhappy fate: those who are born to fortune are not liable to the insults of their rivals. Yet be not afflicted, my child, for who shall efface what thou hast formerly done, or shall assign to thee what thou hast left undone? The regal throne, the umbrella of royalty, horses and elephants, are his whose virtues have deserved them: remember this, my son, and be consoled. That the king favours Suruchi is the reward of her merits in a former existence. The name of wife alone belongs to such as I, who have not equal merit. Her son is the progeny of accumulated piety, and is born as Uttama: mine has been born as Dhruva, of inferior moral worth. Therefore, my son, it is not proper for you to grieve; a wise man will be contented with that degree which appertains to him: but if you continue to feel hurt at the words of Suruchi, endeavour to augment that religious merit which bestows all good; be amiable, be pious, be friendly, be assiduous in benevolence to all living creatures; for prosperity descends upon modest worth as water flows towards low ground."

ध्रुव उवाच ।

अम्ब यत् त्वमिदं प्राह प्रशमाय वचो मम ।
 नैतद् दुर्वचसा भिन्ने हृदये मम तिष्ठति ॥२४॥
 सोऽहं तथा यतिष्यामि यथा सर्वोत्तमोत्तमम् ।
 स्थानं प्राप्स्याम्यशेषाणां जगतामपि पूजितम् ॥२५॥
 सुश्चिर्दयिता राज्ञस्तस्या जातोऽस्मि नोदरात् ।
 प्रमावं पश्य मेऽम्ब त्वं वृद्धस्यापि तवोदरे ॥२६॥
 उत्तमः स मम भ्राता यो गर्भे न धृतस्त्वया ;
 स राजासनमाप्नोतु पित्रा दत्तं तथास्तु तत् ॥२७॥
 नान्यदत्तमभीप्सामि स्थानमम्ब स्वकर्मणा ।
 इच्छामि तदहं स्थानं यन्न प्राप पिता मम ॥२८॥

Dhruva answered : "Mother, the words that you have addressed to me for my consolation find no place in a heart that contumely has broken. I will exert myself to obtain such elevated rank, that it shall be revered by the whole world. Though I be not born of Suruchi, the beloved of the king, you shall behold my glory, who am your son. Let Uttama my brother, her child, possess the throne given to him by my father ; I wish for no other honours than such as my own actions shall acquire, such as even my father has not enjoyed."

निर्जगाम गृहान्मातुरित्युक्त्वा मातरं ध्रुवः ।
 पुराञ्च निष्क्रम्य ततस्तद् बाह्योपवनं ययौ ॥२९॥
 स ददर्श मुनींस्तत्र सप्त पूर्वागतान् ध्रुवः ।
 कृष्णाजिनोत्तरीयेषु विष्टरेषु समास्थितान् ॥३०॥
 स राजपुत्रस्तान् सर्वान् प्रणिपत्याभ्यभाषत ।
 प्रश्रयावनतः सम्यगभिवादनपूर्वकम् ॥३१॥

Having thus spoken, Dhruva went forth from his mother's dwelling: he quitted the city, and entered an adjoining thicket, where he beheld seven Munis sitting upon hides of the black antelope, which they had taken from off their persons, and spread over the holy kusa grass. Saluting them reverentially, and bowing humbly before them, the prince said, "Behold in me, venerable men, the son of Utrānapāda,

उत्तानपादतनयं मां निबोधत सत्तमाः ।

जातं सुनीत्यां निर्वेदाद् युष्माकं प्राप्तमन्तिकम् ॥३२

चतुःपञ्चाब्दसम्भूतो बालस्त्वं नृपनन्दन ।

निर्वेदकारणं किञ्चित् तव नाद्यापि विद्यते ॥३३॥

न चिन्त्यं भवतः किञ्चिद् ध्रियते भूपतिः पिता ।

न चेष्टेष्टवियोगादि तव पश्यामि बालक ॥३४॥

शरीरे न च ते व्याधिरस्माभिरुपलक्ष्यते ।

निर्वेदः किं निमित्तं ते कथ्यतां यदि विद्यते ॥३५॥

born of Sunīti. Dissatisfied with the world, I appear before you". The Rshis replied: "The son of a king, and but four or five years of age, there can be no reason, child, why you should be dissatisfied with life; you cannot be in want of any thing whilst the king your father reigns; we cannot imagine that you suffer the pain of separation from the object of your affections; nor do we observe in your person any sign of disease. What is the cause of your discontent? Tell us, if it is known to yourself."

ततः स कथयामास सुरुच्यां यदुदाहृतम् ।

तन्निशम्य ततः प्रोचुर्मुनयस्ते परस्परम् ॥३६॥

अहो क्षात्रं परं तेजो बालस्यापि यदक्षमा ।

सपत्न्या मातुरुक्तस्य हृदयान्नापसर्पति ॥३७॥

भो भो क्षत्रियदायाद निर्वेदाद् यत् त्वयाघुना ।

कर्तुं व्यवसितं तन्नः कथ्यतां यदि रोचते ॥३८॥

यच्च कार्यं तवास्माभिः साहाय्यममितेष्टु ते ।

तद्रुच्यतां विवक्षुस्तमस्माभिरुपलक्ष्यसे ॥३९॥

Dhruva then repeated to the Rshis what Suruchi had spoken to him; and when they had heard his story, they said to one another, "How surprising is the vehemence of the Kshatriya nature, that resentment is cherished even by a child, and he cannot efface from his mind the harsh speeches of a step-mother. Son of a Kshatriya, tell us, if it be agreeable to thee, what thou hast proposed, through dissatisfaction with the world, to accomplish. If thou wishest our aid in what thou hast to do, declare it freely, for we perceive that thou art desirous to speak."

नाहमर्थमभीप्सामि न राज्यं द्विजसत्तमाः ।

तत्स्थानमेकमिच्छामि भुक्तं नान्येन यत् पुरा ॥४०॥

एतन्मे क्रियतां सम्यक् कथ्यतां प्राप्यते यथा ।

स्थानमग्र्यं समस्तेभ्यः स्थानेभ्यो मुनिसत्तमाः ॥४१॥

अनाराधितगोविन्दै- नरैः स्थानं नृपात्मज ।

न हि सम्प्राप्यते श्रेष्ठं तस्मादाराधयाच्युतम् ॥४२॥

परः पराणां पुरुषो यस्य तुष्टो जनार्दनः ।

स प्राप्नोत्यक्षयं स्थानमेतत् सत्यं मयोदितम् ॥४३॥

यस्यान्तः सर्वमेवेदमच्युतस्याव्ययात्मनः ।

तमाराधय गोविन्दं स्थानमग्र्यं यदीच्छसि ॥४४॥

परं ब्रह्म परं धाम योऽसौ ब्रह्म तथा परम् ।

तमाराध्य हरिं याति मुक्तिमप्यतिदुर्लभाम् ॥४५॥

यो यज्ञपुरुषो यज्ञे योगे यः परमः पुमान् ।

तस्मिंस्तुष्टे यदप्राप्यं किं तदस्ति जनार्दने ॥४६॥

ऐन्द्रमिन्दः परं स्थानं यमाराध्य जगत्पतिम् ।

प्राप यज्ञपतिं विष्णुं तमाराधय सुव्रत ॥४७॥

Dhruva said: "Excellent sages, I wish not for riches, neither do I want dominion : I aspire to such a station as no one before me has attained. Tell me what I must do to effect this object; how I may reach an elevation superior to all other dignities." The Rshis severally thus replied.—Marichi said: "The best of stations is not within the reach of men who fail to propitiate Govinda. Do thou, prince, worship the undecaying (Achyuta)." Atri said: "He with whom the first of spirits, Janārdana, is pleased, obtains imperishable dignity. I declare unto you the truth." Angiras said: "If you desire an exalted station, worship that Govinda in whom, immutable and undecaying, all that is, exists." - Pulastya said: "He who adores the divine Hari, the supreme soul, supreme glory, who is the supreme Brahma, obtains what is difficult of attainment, eternal liberation." "When that Janārdana," observed Kratu, "who in sacrifices is the soul of sacrifice, and who in abstract contemplation is supreme spirit, is pleased, there is nothing man may not acquire." Pulaha said: "Indra, having worshipped the lord of the world, obtained the dignity of king of the celestials. Do thou adore, pious youth, that Vishnu, the lord of sacrifice." "Any thing, child, that the mind covets," exclaimed

प्राप्तोत्पाराधिते विष्णौ मनसा यद् यदिच्छति ।

त्रैलोक्यान्तर्गतं स्थानं किमु वत्सोत्तमोत्तमम् ॥४८॥

Vaśiṣṭha, "may be obtained by propitiating Vishṇu, even though it be the station that is the most excellent in the three worlds."

आराध्यः कथितो देवो भवद्भिः प्रणतस्य मे ।

मया तत् परितोषाय यज्जप्तव्यं तदुच्यताम् ॥४९॥

यथा चाराधनं तस्य मया कार्य्यं महात्मनः ।

प्रसादसुमुखास्तन्मे कथयन्तु महर्षयः ॥५०॥

राजपुत्र यथा विष्णोराराधनपरैर्नरैः ।

कार्य्यमाराधनं तन्मे यथावच्छत्रुमर्हसि ॥५१॥

बाह्यार्थनिखिलांश्चित्तं त्याजयेत् प्रथमं नरः ।

तस्मिन्नेव जगद्धाम्नि ततः कुर्वीत निश्चलम् ॥५२॥

एवमेकाग्रचित्तेन तन्मयेन धृतात्मना ।

जप्तव्यं यन्निबोधैतत् त्वं नः पार्थिवनन्दन ॥५३॥

हिरण्यगर्भपुरुषप्रधानाव्यक्तरूपिणे ।

ॐ नमो वासुदेवाय शुद्धज्ञानस्वभाविने ॥५४॥

एतज्जजाप भगवान् जप्यं स्वायम्भुवो मनुः ।

पितामहस्तव पुरा तस्य लुप्तो जनार्दनः ॥५५॥

ददौ यथाभिलषित्तम् ऋद्धिं त्रैलोक्यदुर्लभाम् ।

तथा त्वमपि गोविन्दं तोषयैतत् सदा जपन् ॥५६॥

Dhruva replied to them: "You have told me, humbly bending before you, what deity is to be propitiated: now inform me what prayer is to be meditated by me, that will offer him gratification. May the great Rshis, looking upon me with favour, instruct me how I am to propitiate the god." The Rshis answered: "Prince, thou deservest to hear how the adoration of Vishṇu has been performed by those who have been devoted to his service. The mind must first be made to forsake all external impressions, and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on one only object, and wholly filled by it; whose spirit is firmly under control; the prayer that we shall repeat to thee is to be inaudibly recited: 'Om! glory to Vāsudeva, whose essence is divine wisdom; whose form is inscrutable, or is manifest as Brahmá, Vishṇu, and Śiva.'" This prayer, which was formerly uttered by your grandsire, the Manu Sváyambhuva, and propitiated by which, Vishṇu conferred upon him the prosperity he desired, and which was unequalled in the three worlds, is to be recited by thee. Do thou constantly repeat this prayer, for the gratification of Govinda."

CHAPTER--XII

पराशर उवाच ।

निशम्य तदशेषेण मैत्रेय नृपतेः सुतः ।
 निर्जगाम वनात् तस्मात् प्रणिपत्य स तानृषीन् ॥१॥
 कृतकृत्यमिवात्मानं मन्यमानस्ततो द्विज ।
 मधुसंज्ञं महापुण्यं जगाम यमुनातटम् ॥२॥
 पुनश्च मधुसंज्ञेन दैत्येनाधिष्ठितं यतः ।
 ततो मधुवनं नाम्ना ख्यातमत्र महीतले ॥३॥
 हत्वा च लवणं रक्षो मधुपुत्रं महाबलम् ।
 शत्रुघ्नो मथुरां नाम पुरीं यत्र चकार वै ॥४॥
 यत्र वै देवदेवस्य सान्निध्यं हरिमेधसः ।
 सर्वपापहरे तस्मिन् तपस्तीर्थे चकार सः ॥५॥
 मरीचिमुख्यैर्मुनिभिर्यथोद्दिष्टमभूत् तथा ।
 आत्मन्यशेषदेवेशं स्थितं विष्णुममन्यत ॥६॥
 अनन्यचेतसस्तस्य ध्यायतो भगवान् हरिः ।
 सर्वभूतगतो विप्र सर्वभावगतोऽभवत् ॥७॥
 मनस्यवस्थिते तस्य विष्णौ मैत्रेय योगिनः ।
 न शशाक धरा भारमुद्बोद्धुं भूतधारिणी ॥८॥

The prince, having received these instructions, respectfully saluted the sages, and departed from the forest, fully confiding in the accomplishment of his purposes. He repaired to the holy place, on the banks of the Yamuná, called Madhu or Madhuvana, the grove of Madhu, after the demon of that name, who formerly abided there. Satrugna (the younger brother of Ráma) having slain the Rákshas Lavaṇa, the son of Madhu, founded a city on the spot, which was named Mathurá. At this holy shrine, the purifier from all sin, which enjoyed the presence of the sanctifying god of gods, Dhruva performed penance, as enjoined by Maríchi and the sages: he contemplated Vishṇu, the sovereign of all the gods, seated in himself. Whilst his mind was wholly absorbed in meditation, the mighty Hari, identical with all beings and with all natures, (took possession of his heart). Vishnu being thus present

वामपादस्थिते तस्मिन् ननामाद्धं मेदिनी ।

द्वितीयञ्च ननामाद्धं क्षितेर्दक्षिणसंस्थिते ॥९॥

पादाङ्गुष्ठेन संपीड्य यदा स वसुधां स्थितः ।

तदा सा वसुधा विप्र चचाल सह पर्वतैः ॥१०॥

in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. As he stood upon his left foot, one hemisphere bent beneath him; and when he stood upon his right, the other half of the earth sank down. When he touched the earth with his toes, it shook with all its mountains, and the rivers and the seas were troubled, and the gods partook of the universal agitation.

नद्यो नदाः समुद्राश्च संक्षोभं परमं ययुः ।

तत्क्षोभादमराः क्षोभं परं जग्मुर्महामुने ॥११॥

यामा नाम तदा देवा मैत्रेय परमाकुलाः ।

इन्द्रेण सह संमन्य ध्यानभङ्गं प्रचक्रमुः ॥१२॥

कुष्माण्डा विविधै रूपैः सहस्रेण महामुने ।

समाधिभङ्गमत्यन्तमारब्धाः कर्तुं मातुराः ॥१३॥

सुनीतिर्नाम तन्माता सास्त्रा तत्पुरतः स्थिता ।

पुत्रेति करुणां वाचमाह मायामयी तदा ॥१४॥

पुत्रकास्मान्निवर्त्तस्व शरीरव्ययदारुणात् ।

निर्वन्धतो मया लब्धो बहुभिस्त्वं मनोरथैः ॥१५॥

दीनामेकां परित्यक्तुमनाथां न त्वमर्हसि ।

सपत्नीवचनाद् वत्स अगतेस्तं गतिर्मम ॥१६॥

The celestials called Yāmas, being excessively alarmed, then took counsel with Indra how they should interrupt the devout exercises of Dhruva; and the divine beings termed Kushmāṇḍas, in company with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother Sunīti, stood weeping before him, and calling in tender accents, "My son, my son, desist from destroying thy strength by this fearful penance. I have gained thee, my son, after much anxious hope: thou canst not have the cruelty to quit me, helpless, alone, and unprotected, on account of the

क च त्वं पञ्चवर्षीयः क चैतद् दारुणं तपः ।

निवर्त्यतां मनः कष्टान्निर्वन्धात् फलवर्जितात् ॥१७

कालः क्रीडनकानां ते तदन्तेऽध्ययनस्य च ।

ततः समस्तभोगानां तदन्ते चेष्यते तपः ॥१८॥

कालक्रीडनकानां यस्तव बालस्य पुत्रक ।

तस्मिंस्त्वमित्थं तपसि किं नाशयात्मनो रतः ॥१९

मत्प्रीतिः परमो धर्मो वयोऽवस्थाक्रियाक्रमम् ।

अनुवर्त्तस्व सा मोहं निवर्त्तास्मादधर्मतः ॥२०

परित्यजति वत्साद्य यद्ये तन्न भवांस्तपः ।

त्यक्ष्याम्यहमपि प्राणांस्ततो वै पश्यतस्तव ॥२१॥

unkindness of my rival. Thou art my only refuge; I have no hope but thou. What hast thou, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime; and when that is over, it is the time for study: then succeeds the period of worldly enjoyment; and lastly, that of austere devotion. This is thy season of pastime, my child. Hast thou engaged in these practices to put an end to thine existence? Thy chief duty is love for me: duties are according to time of life. Lose not thyself in bewildering error: desist from such unrighteous actions. If not, if thou wilt not desist from these austerities, I will terminate my life before thee.

तां विलापवतीमेवं वाष्पाबिल-विलोचनाम् ।

समाहितमना विष्णौ पश्यन्नपि न दृष्टवान् ॥२२॥

वत्स वत्स सुघोराणि रक्षांस्येतानि भीषणे ।

वनेऽभ्युद्यतशस्त्राणि समायान्त्यपगम्यताम् ॥२३॥

इत्युक्त्वा प्रयया साथ रक्षांस्याविर्बभुस्ततः ।

अभ्युद्यतोग्रशस्त्राणि ज्वालामालाकुलेर्मुखैः ॥२४॥

But Dhruva, being wholly intent on seeing Vishnu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, "Fly, fly, my child, the hideous spirits of ill are crowding into this dreadful forest with uplifted weapons," quickly disappeared. Then advanced frightful Rākshasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal

ततो नादानतीवोग्रान् राजपुत्रस्य ते पुरः ।
 मुमुचुर्दीप्तशस्त्राणि भ्रामयन्तो निशाचराः ॥२५॥
 शिवाश्च शतशो नेदुः सज्वालाकवलैर्मुखैः ।
 त्रासाय तस्य बालस्य योगयुक्तस्य सर्व्वशः ॥२६॥
 हन्यतां हन्यतामेष छिद्यतां छिद्यतामयम् ।
 भक्ष्यतां भक्ष्यताञ्चायमित्यूचुस्ते निशाचराः ॥२७॥
 ततो नानाविधान् नादान् सिंहोष्ट्रमकराननाः ।
 त्रासाय राजपुत्रस्य नेदुस्ते रजनीचराः ॥२८॥
 रक्षांसि तानि ते नादाः शिवास्तान्यायुधानि च ।
 गोविन्दासक्तचित्तस्य ययुर्नेन्द्रियगोचरम् ॥२९॥
 एकाग्रचेताः सततं विष्णुमेवात्मसंश्रयम् ।
 दृष्टवान् पृथिवीनाथपुत्रो नान्यत् कथञ्चन ॥३०॥

fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flame¹ as they devoured their prey, were howling aloud, to appal the boy, wholly engrossed by meditation. The goblins called out, "Kill him, kill him; cut him to pieces; eat him, eat him;" and monsters, with the faces of lions and camels and crocodiles, roared and yelled with horrible cries, to terrify the prince. But all these uncouth spectres, appalling cries, and threatening weapons, made no impression upon his senses, whose mind was completely intent on Govinda. The son of the monarch of the earth, engrossed by one only idea, beheld uninterruptedly Vishnu seated in his soul, and saw no other object.

ततः सर्वासु मायासु विलीनासु पुनः सुराः ।

संक्षोभं परमं जम्मुस्तत्पराभवशङ्किताः ॥३१॥

ते समेत्य जगद्योनिमनादिनिधनं हरिम् ।

शरण्यं शरणं यातास्तपसा तस्य तापिताः ॥३२॥

All their delusive stratagems being thus foiled, the gods were more perplexed than ever. Alarmed at their discomfiture, and afflicted by the devotions of the boy, they assembled and repaired for succour to

1 A marginal note by a Bengali Pandit asserts it to be a fact, then when a jackal carries a piece of meat in his mouth, it shows in the dark as if it was on fire.

देव देव जगन्नाथ परेश पुरुषोत्तम ।
 ध्रुवस्य तपसा तप्तास्त्वां वयं शरणं गताः ॥३३॥
 दिने दिने कलालेशैः शशाङ्कः पूर्यते यथा ।
 तथायं तपसा देव प्रयात्यृद्धिमर्हनिशम् ॥३४
 औत्तानपादितपसा वयमित्थं जनार्दन ।
 भीतास्त्वां शरणं यातास्तपसस्तं निवर्त्तय ॥३५॥
 न विद्मः किं स शक्रत्वं किं सूर्यत्वमभीप्सति ।
 वित्तापाम्बुपसोमानां साभिलाषः पदे नु किम् ॥३६
 तदस्माकं प्रसीदेश हृदयाच्छल्यमुद्धर ।
 उत्तानपादतनयं तपसः सन्निवर्त्तय ॥३७॥
 नेन्द्रत्वं न च सूर्यत्वं नैवाम्बुपधनेशताम् ।
 प्रार्थयत्येष यं कामं तं करोम्यखिलं सुराः ॥३८॥
 यात देवा यथाकामं स्वस्थानं विगतज्वराः ।
 निवर्त्तयाम्यहं बालं तपस्यासक्तमानसम् ॥३९॥

Hari, the origin of the world, who is without beginning or end; and thus addressed him: "God of gods, sovereign of the world, god supreme, and infinite spirit, distressed by the austerities of Dhruva, we have come to thee for protection. As the moon increases in his orb day by day, so this youth advances incessantly towards superhuman power by his devotions. Terrified by the ascetic practices of the son of Uttānapāda, we have come to thee for succour. Do thou allay the fervour of his meditations. We know not to what station he aspires: to the throne of Indra, the regency of the solar or lunar sphere, or to the sovereignty of riches or of the deep. Have compassion on us, lord; remove this affliction from our breasts; div rt the son of Uttānapāda from persevering in his penance." Vishnu replied to the gods: "The lad desireth neither the rank of Indra, nor the solar orb, nor the sovereignty of wealth or of the ocean: all that he solicits, I will grant. Return therefore, deities, to your mansions as ye list, and be no more alarmed: I will put an end to the penance of the boy, whose mind is immersed in deep contemplation."

इत्युक्त्वा देवदेवेन प्रणम्य त्रिदशास्ततः

प्रययुः स्वानि धिष्णानि शतक्रतुपुरोगमाः ॥४०॥

The gods, beings thus pacified by the supreme, saluted him respectfully and retired, and, preceded by Indra, returned to their

भगवानपि सर्वात्मा तन्मयत्वेन तोषितः ।
 गत्वा ध्रुवमुवाचेदं चतुर्भुजवपुर्हरिः ॥४१॥
 उत्तानपादे भद्रं ते तपसापिरतोषितः ।
 वरदोऽहमनुप्राप्तो वरं वरय सुव्रत ॥४२॥
 बाह्यार्थनिरपेक्षं ते मयि चित्रं यदाहितम् ।
 तुष्टोऽहं भवतस्तेन तद् वृणीष्व वरं परम् ॥४३॥
 श्रुत्वा तद् गदितं तस्य देवदेवस्य बालकः ।
 उन्मीलित्ताक्षो ददृशे ध्यानदृष्टं हरिं पुरः ॥४४॥
 शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम् ।
 किरीटिनं समालोक्य जगाम शिरसा महीम् ॥४५॥
 रोमाञ्जिताङ्गः सहस्रसाध्वसं परमं गतः ।
 स्तवाय देवदेवस्य स चक्रे मानसं ध्रुवः ॥४६॥
 किं वदामि स्तुतावस्य केनोक्तेनास्य संस्तुतिः ।
 इत्याकुलमतिर्देवं तमेव शरणां ययौ ॥४७॥
 भगवन् यदि मे तोषं तपसा परमं गतः ।
 स्तोतुं तदहमिच्छामि वरमेतं प्रयच्छ मे ॥४८॥

habitations: but Hari, who is all things, assuming a shape with four arms, proceeded to Dhruvā, being pleased with his identity of nature, and thus addressed him: "Son of Uttānapāda, be prosperous. Contented with thy devotions, I, the giver of boons, am present. Demand what boon thou desirest. In that thou hast wholly disregarded external objects, and fixed thy thoughts on me, I am well pleased with thee. Ask, therefore, a suitable reward." The boy, hearing these words of the god of gods, opened his eyes, and beholding that Hari whom he had before seen in his meditations actually in his presence, bearing in his hands the shell, the discus, the mace, the bow, and scimitar, and crowned with a diadem, he bowed his head down to earth; the hair stood erect on his brow, and his heart was depressed with awe. He reflected how best he should offer thanks to the god of gods; what he could say in his adoration; what words were capable of expressing his praise: and being overwhelmed with perplexity, he had recourse for consolation to the deity. "If," he

ब्रह्माद्यैर्वेदवेदज्ञैर्ज्ञायते यस्य नो गतिः ।

तं त्वां कथमहं देव स्तोतुं शक्नोमि बालकः ॥४९॥

त्वद्भक्तिप्रवरां ह्येतत् परमेश्वर मे मनः ।

स्तोतुं प्रवृत्तं त्वत्पादौ तत्र प्रज्ञां प्रयच्छ मे ॥५०॥

exclaimed, "the lord is contented with my devotions, let this be my reward, that I may know how to praise him as I wish. How can I, a child, pronounce his praises, whose abode is unknown to Brahmá and to others learned in the Vedas? My heart is overflowing with devotion to thee: oh lord, grant me the faculty worthily to lay mine adorations at thy feet."

शङ्खप्रान्तेन गोविन्दस्तं पस्पर्श कृताञ्जलिम् ।

उत्तानपादतनयं द्विजवर्यं जगत्पतिः ॥५१॥

अथ प्रसन्नवदनस्तत्क्षणान्नृपनन्दनः ।

तुष्टाव प्रणतो भूत्वा भूतधातारमच्युतम् ॥५२॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्ति तम् ॥५३॥

शुद्धः सूक्ष्मोऽखिलव्यापी प्रधानात् परतः पुमान् ।

यस्य रूपं नमस्तस्मै पुरुषाय गुणाशिने ॥५४॥

भूरादीनां समस्तानां गन्धादीनाञ्च शाश्वतः ।

बुध्यादीनां प्रधानस्य पुरुषस्य च यः परः ॥५५॥

तं ब्रह्मभूतमात्मानमशेषजगतः परम् ।

प्रपद्ये शरणां शुद्धं तद्रूपं परमेश्वरम् ॥५६॥

Whilst lowly bowing, with his hands uplifted to his forehead, Govinda, the lord of the world, touched the son of Uttánapáda with the tip of his conch-shell, and immediately the royal youth, with a countenance sparkling with delight, praised respectfully the imperishable protector of living beings. "I venerate," exclaimed Dhruva, "him whose forms are earth, water, fire, air, ether, mind, intellect, the first element (Ahankára), primeval nature, and the pure, subtile, all-pervading soul, that surpasses nature. Salutation to that spirit that is void of qualities; that is supreme over all the elements and all the objects of sense, over intellect, over nature and spirit. I have taken refuge with that pure form of thine, oh supreme, which is one with Brahma, which is spirit, which transcends all the world. Salutation

बृहत्वाद् बृहणत्वाच्च यद्रूप ब्रह्मसंज्ञितम् ।

तस्मै नमस्ते सर्वात्मन् योगिचिन्त्याविकारवत् ॥५७॥

सहस्रशीर्षा पुरुष सहस्राक्षः सहस्रपात् ।

सर्व्वव्यापी भुवः स्पर्शादत्यतिष्ठद् दशाङ्गुलम् ॥५८॥

यद्भूतं यच्च वै भाव्यं पुरुषोत्तम तद् भवान् ।

त्वत्तो विराट् स्वराट् सम्राट् त्वत्तश्चाप्यधिपूरुषः ॥५९॥

अत्यरिच्यत सोऽधश्च तिर्यक् चोर्ध्वञ्च वै भुवः ।

त्वत्तो विश्वमिदं जातं त्वत्तो भूतभविष्यती ॥६०॥

त्वद्रूपधारिणश्चान्तर्भूतं सर्व्वमिदं जगत् ।

त्वत्तो यज्ञः सर्व्वहुतः पृषदाज्यं पशुद्विधा ॥६१॥

to that form which, pervading and supporting all, is designated Brahma, unchangeable, and contemplated by religious sages. Thou art the male with a thousand heads, a thousand eyes, a thousand feet, who traversest the universe, and passest ten inches beyond its contact.² Whatever has been, or is to be, that, Purushottama, thou art. From thee sprang Virát, Swarát, Samrát, and Adhipurusha³. The lower, and upper, and middle parts of the earth are not independent of thee: from thee is all this universe, all that has been, and that shall be: and all this world is in thee, assuming this universal form⁴. From thee is sacrifice derived, and all oblations, and curds, and ghee, and animals of

2 The commentator understands this passage to imply merely that the supreme pervades both substance and space, being infinitely vast, and without limit. 'Having a thousand heads,' &c. denotes only infinite extension: and the 'ten inches beyond the contact of the universe' expresses merely non-restriction by its boundaries. दशाङ्गुलमित्याधिक्यमात्रं ।

अतोऽयमर्थः सावरणं ब्रह्माण्डं स्पृष्ट्वाभिव्याप्य तदतिक्रम्य निरवधिर्भगवान् स्थित इति ॥

3 Explained severally the Brahmāṇḍa, or material universe; Brahmá, the creator; Manu, the ruler of the period; and supreme or presiding spirit.

4 So the inscription upon the temple of Sais: *Εγώ εἰμι παν τὸ ὕπερομένον, καὶ ὄν, καὶ ἐσόμενον*. So the Orphic verse, cited by Eusebius, beginning *Εν δε δέμας βασιλειον εν ὠ τάδε πάντα κληεῖται*, κ. τ. λ. 'One regal body in which all things are comprehended (viz. Virát), fire, and water, and earth, and air, and night, and day, and Intelligence (viz. Mahat) the first generator, and divine love; for all these does Jupiter include in his expansive form.' It proceeds also, precisely in the Paurāṇic strain, to describe the members of this universal form: the heaven in his head, the stars his hair, the sun and moon his eyes, &c.

त्वत्तो ऋचोऽथ सामानि त्वत्तश्छन्दांसि जज्ञिरे ।
 त्वत्तो यजूष्यजायन्त त्वत्तोऽश्वाश्चैकतोदतः ॥६२॥
 गावस्त्वत्तः समुद्भूतास्त्वत्तोऽजा अवयो मृगाः ।
 त्वन्मुखाद् ब्राह्मणास्त्वत्तो बाह्वोः क्षत्रमजायत ॥६३॥
 वैश्यास्तवोरुजाः शूद्रास्तव पद्भ्यां समुद्गताः ।
 अक्षणोः सूर्योऽनिलः श्रोत्राच्चन्द्रमा मनसस्तव ॥६४॥
 प्राणो नः शुषिराज्जातो मुखादग्निरजायत ।
 नाभितो गगनं द्यौश्च शिरसः समवर्तत ॥६५॥
 दिशः श्रोत्रात् क्षितिः पद्भ्यां त्वत्तः सर्व्वमभूदिदम् ।
 न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः ॥६६॥
 संयमे विश्वमखिलं बीजभूते तथा त्वयि ।
 बीजादङ्कु रसम्भूतो न्यग्रोधः सुसमुत्थितः ॥६७॥
 विस्तारञ्च यथा याति त्वत्तः सृष्टौ तथा जगत् ।
 यथा हि कदली नान्या त्वक्पत्राद् वाथ दृश्यते ॥६८॥

either class (domestic or wild). From thee the Rig-Veda, the Sāma, the metres of the Vedas, and the Yajur-Véda are born. Horses, and cows having teeth in one jaw only⁵, proceed from thee; and from thee come goats, sheep, deer. Brahmans sprang from thy mouth; warriors from thy arms; Vaisyas from thy thighs; and Śūdras from thy feet. From thine eyes come the sun; from thine ears, the wind; and from thy mind, the moon: the vital airs from thy central vein; and fire from thy mouth: the sky from thy navel; and heaven from thy head: the regions from thine ears; the earth from thy feet. All this world was derived from thee. As the wide-spreading Nyagrodha (Indian fig) tree is compressed in a small seed⁶, so, at the time of dissolution, the whole universe is comprehended in thee as its germ. As the Nyagrodha germinates from the seed, and becomes first a shoot, and then rises into loftiness, so the created world proceeds from thee, and expands into magnitude. As the bark and leaves of the Plantain

5 A piece of natural history quite correct as applied to the front teeth, which in the genus ox occur in the lower jaw only.

6 This is also conformable to the doctrine, that the rudiments of plants exist in their cotyledons.

एवं विश्वस्य नान्यत्वं तत्स्थायीश्वर दृश्यते ।

ह्लादिनी सन्धिनी सम्बित् त्वय्येका सर्व्वसंस्थितौ ॥६९

ह्लादतापकरी मिश्रा त्वयि नो गुणवर्ज्जिते ।

पृथग्भूतैकभूताय भूतभूताय ते नमः ॥७०॥

प्रभूतभूतभूताय तुभ्यं भूतात्मने नमः ।

व्यक्तप्रधानपुरुषविराट् सम्राट् स्वराट् तथा ॥७१॥

विभाव्यतेऽन्तःकरणैः पुरुषेष्वक्षयो भवान् ।

सर्व्वस्मिन् सर्व्वभूतस्त्वं सर्व्वः सर्व्वस्वरूपधृक् ॥७२॥

सर्व्वं त्वत्तस्ततश्च त्वं नमः सर्व्वात्मनेऽस्तु ते ।

सर्व्वात्मकोऽसि सर्वेश सर्व्वभूतस्थितो यतः ॥७३॥

कथयामि ततः किं ते सर्व्वं वेत्सि हृदि स्थितम् ।

सर्व्वात्मन् सर्व्वभूतेश सर्व्वसत्त्वसमुद्भव ॥७४॥

tree are to be seen in its stem, so thou art the stem of the universe, and all things are visible in thee. The faculties of the intellect, that are the cause of pleasure and of pain, abide in thee as one with all existence ; but the sources of pleasure and of pain, singly or blended, do not exist in thee, who art exempt from all qualities'. Salutation to thee, the subtle rudiment, which, being single, becomes manifold. Salutation to thee, soul of existent things, identical with the great elements. Thou, imperishable, art beheld in spiritual knowledge as perceptible objects, as nature, as spirit, as the world, as Brahmá, as Manu, by internal contemplation. But thou art in all, the element of all ; thou art all, assuming every form ; all is from thee, and thou art from thyself. I salute thee, universal soul: glory be to thee. Thou art one with all things: oh lord of all, thou art present in all things. What can I say unto thee? thou knowest all that is in the heart, oh soul of all, sovereign lord of all creatures, origin of all things. Thou,

7 In lite, or living beings, perception depends not, according to Hindu metaphysics, upon the external senses, but the impressions made upon them are communicated to the mental organ or sense, and by the mind to the understanding—Samvid (संविद्) in the text—by which they are distinguished as pleasurable, painful, or mixed. But pleasure depends upon the quality of goodness, pain on that of darkness, and their mixture on that of foulness, inherent in the understanding ; properties belonging to Jiveśwara, or god, as one with life, or to embodied spirit, but not as Parameśwara, or supreme spirit.

सर्वभूतो भवान् वेत्ति सर्वभूतमनोरथम् ।

यो मे मनोरथो नाथ सफलः स त्वया कृतः ।

तपश्च तप्तं सफलं यद् दृष्टोऽसि जगत्पते ॥७५॥

who art all beings, knowest the desires of all creatures. The desire that I cherished has been gratified, lord, by thee: my devotions have been crowned with success, in that I have seen thee."

तपसस्तु फलं प्राप्तं यद् दृष्टोऽहं त्वया ध्रुव ।

मद्दर्शनं हि विफलं राजपुत्र न जायते ॥७६॥

वरं वरय तस्मात् त्वं यथाभिमतमात्मनः ।

सर्वं संपद्यते पुंसां मयि दृष्टिपथं गते ॥७७॥

भगवन् सर्वभूतेश सर्वस्यास्ते भवान् हृदि ।

किमज्ञातं तव स्वामिन् मनसा यन्मयेप्सितम् ॥७८॥

तथापि तुभ्यं देवेश कथयिष्यामि यन्मया ।

प्रार्थ्यते दुर्व्विनीतेन हृदयेनातिदुर्लभम् ॥७९॥

किं वा सर्वजगत्स्रष्टः प्रसन्ने त्वयि दुर्लभम् ।

त्वत्प्रसादफलं भुङ्क्ते त्रैलोक्यं मघवानपि ॥८०॥

नैतद् राजासनं योग्यमजातस्य ममोदरात् ।

इति गर्वादवोचनां सपत्नी मातुरुच्चकैः ॥८१॥

आधारभूतं जगतः सर्वेषामुत्तमोत्तमम् ।

प्रार्थयामि प्रभो स्थानं त्वत्प्रसादादतोऽव्ययम् ॥८२

Vishnu said to Dhruva: "The object of thy devotions has in truth been attained, in that thou hast seen me; for the sight of me, young prince, is never unproductive. Ask therefore of me what boon thou desirest; for men in whose sight I appear obtain all their wishes." To this, Dhruva answered: "Lord god of all creatures, who abidest in the hearts of all, how should the wish that I cherish be unknown to thee? I well confess unto thee the hope that my presumptuous heart has entertained; a hope that it would be difficult to gratify, but that nothing is difficult when thou, creator of the world, art pleased. Through thy favour, Indra reigns over the three worlds. The sister-queen of my mother has said to me, loudly and arrogantly, 'The royal throne is not for one who is not born of me;' and I now solicit of the support of the universe an exalted station, superior to

यत् त्वया प्रार्थितं स्थानम् एतत् प्राप्स्यति वै भवान् ।
 त्वयाहं तोषितः पूर्वमन्यजन्मनि बालक ॥८३॥
 त्वमासीर्ब्राह्मणः पूर्वं मध्येकाग्रमतिः सदा ।
 मातापित्रोश्च शुश्रूषुनिजधर्मानुपालकः ॥८४॥
 कालेन गच्छता मित्रं राजपुत्रस्तवाभवत् ।
 यौवनेऽखिलभोगाढ्यो दर्शनीयोज्ज्वलाकृतिः ॥८५॥
 तत्संगात् तस्य तामृद्धिमवलोक्यातिदुर्लभाम् ।
 भवेयं राजपुत्रोऽहम् इति वाञ्छा त्वया कृता ॥८६॥
 ततो यथाभिलषिता प्राप्ता ते राजपुत्रता ।
 उत्तानपादस्य गृहे जातोऽसि ध्रुव दुर्लभे ॥८७॥
 अन्येषां तद् वरं स्थानं कुले स्वायम्भुवस्य यत् ।
 तस्यैतदवरं बाल येनाहं परितोषितः ॥८८॥
 मामाराध्य नरो मुक्तिमवाप्नोत्यविलम्बिताम् ।
 मय्यर्पितमना बाल किमु स्वर्गादिकं पदम् ॥८९॥
 त्रैलोक्यादधिके स्थाने सर्वताराग्रहाश्रयः ।

भविष्यति न सन्देहो मत्प्रसादाद् भवान् ध्रुव ॥९०॥

all others, and one that shall endure for ever." Vishnu said to him :
 "The station that thou askest thou shalt obtain ; for I was satisfied
 with thee of old in a prior existence. Thou wast formerly a Brahman,
 whose thoughts were ever devoted to me, ever dutiful to thy
 parents, and observant of thy duties. In course of time a prince
 became thy friend, who was in the period of youth, indulged in
 all sensual pleasures, and was of handsome appearance and elegant
 form. Beholding, in consequence of associating with him, his
 affluence, you formed the desire that you might be subsequently born
 as the son of a king ; and, according to your wish, you obtained a
 princely birth in the illustrious mansion of Uttānapāda. But that which
 would have been thought a great boon by others, birth in the race of
 Svāyambhuva, you have not so considered, and therefore have pro-
 pitiated me. The man who worships me obtains speedy liberation from
 life. What is heaven to one whose mind is fixed on me ? A station
 shall be assigned to thee, Dhruva, above the three worlds⁸; one in

8 The station or sphere is that of the north pole, or of the polar star. In the former case, the star is considered to be Sunīti, the mother of Dhruva. The legend, although as it is related in our text it differs in

सूर्यात् सोमात् तथा भौमात् सोमपुत्राद् बृहस्पते ।

सितार्कतनयादीनां सर्वर्क्षाणां तथा ध्रुवम् ॥९१॥

सप्तर्षीणामशेषाणां ये तु वैमानिकाः सुराः ।

सर्वेषामुपरि स्थानं तव दत्तं मया ध्रुव ॥९२॥

केचिच्चतुर्युगं यावत् केचिन्मन्वन्तरं सुराः ।

तिष्ठन्ति भवतो दत्ता मया वै कल्पसंस्थितिः ॥९३॥

सुनीतिरपि ते माता त्वदासन्नातिनिर्मला ।

विमाने तारका भूत्वा तावत् कालं निवत्स्यति ॥९४॥

ये च त्वां मानवाः प्रातः सायञ्च सुसमाहिताः ।

कीर्त्तयिष्यन्ति तेषाञ्च महत् पुण्यं भविष्यति ॥९५॥

which thou shalt sustain the stars and the planets ; a station above those of the sun, the moon, Mars, the son of Soma (Mercury), Venus, the son of Sūrya (Saturn), and all the other constellations ; above the regions of the seven Rshis, and the divinities who traverse the atmosphere⁹. Some celestial beings endure for four ages ; some for the reign of a Manu : to thee shall be granted the duration of a Kalpa. Thy mother Sunīti, in the orb of a bright star, shall abide near thee for a similar term ; and all those who, with minds attentive, shall glorify thee at dawn or at eventide, shall acquire exceeding religious merit.

एवं पूर्वं जगन्नाथाद् देवदेवाज्जनार्दनात् ।

वरं प्राप्य ध्रुवः स्थानमध्यास्ते स महामते ॥९६॥

Thus the sage Dhruva, having received a boon from Janārdana, the lord of gods, and lord of the world, resides in an exalted station.

its circumstances from the story told by Ovid of Callisto and her son Arcas, whom Jove

Imposuit cælo vicinaque sidera fecit, suggests some suspicion of an original identity. In neither of the authorities have we, perhaps, the primitive fable. It is evident from the quotation that presently follows in the text, of a stanza by Uśanas, that the Purāna has not the oldest version of the legend ; and Ovid's representation of it is after a fashion of his own : all that has been retained of the original is the conformity of the characters and of the main incident, the translation of a mother and her son to the heavens as constellations, in which the pole-star is the most conspicuous luminary.

9 The Vaimānika devas, the deities who travel in Vimānas, 'heavenly cars,' or rather 'moving spheres.'

तस्यापि मानमृद्धिञ्च महिमानं निरीक्ष्य च ।
 देवासुराणामाचार्यः श्लोकमत्रोशना जगौ ॥९७॥
 अहोऽस्य तपसो वीर्यमहोऽस्य तपसः फलम् ।
 यदेनं पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः ॥९८॥
 ध्रुवस्य जननी चेयं सुनीतिर्नाम सूनुता ।
 अस्याश्च महिमानं कः शक्तो वर्णयितुं भुवि ॥९९॥
 त्रैलोक्याश्रयतां प्राप्तं परं स्थानं स्थिरायति ।
 स्थानं प्राप्ता वरं कृत्वा या कुक्षिविवरे ध्रुवम् ॥१००॥
 यश्चैतत् कीर्तयेन्नित्यं ध्रुवस्यारोहणं दिवि ।
 स सर्वपापनिर्मुक्तः स्वर्गलोके महीयते ॥१०१॥
 स्थानभ्रंशं न चाप्नोति दिवि वा यदि वा भुवि ।
 सर्वकल्याणसंयुक्तो दीर्घकालञ्च जीवति ॥१०२॥

Beholding his glory, Uśanas, the preceptor of the gods and demons, repeated these verses: "Wonderful is the efficacy of this penance, marvellous is its reward, that the seven Ṛshis should be preceded by Dhruva. This too is the pious Sunīti, his parent, who is called Sunṭá¹⁰." Who can celebrate her greatness, who, having given birth to Dhruva, has become the asylum of the three worlds, enjoying to all future time an elevated station, a station eminent above all? He who shall worthily describe the ascent into the sky of Dhruva, for ever shall be freed from all sin, and enjoy the heaven of Indra. Whatever be his dignity, whether upon earth or in heaven he shall never fall from it, but shall long enjoy life, possessed of every blessing¹¹.

10 The text says merely सुनीतिर्नाम सूनुता । the commentator says, 'perhaps formerly so called ; पूर्वनाम वा । We have already remarked that some Purāṇas so denominate her.

11 The legend of Dhruva is narrated in the Bhāgavata. Padma (Swarga Khaṇḍa), Agni, and Naradiya, much to the same purport, and partly in the same words, as our text. The Brāhma and its double the Hari Vamśa, the Matsya, and Vāyu merely allude to Dhruva's having been transferred by Brahmá to the skies, in reward of his austerities. The story of his religious penance, and adoration of Vishṇu, seems to be an embellishment interpolated by the Vaiṣṇava Purāṇas. Dhruva being adopted as a saint by their sect. The allusion to Sunṭá in our text concurs with the form of the story as it appears elsewhere, to indicate the priority of the more simple legend.

CHAPTER XIII

ध्रुवाच्छिष्टिञ्च भव्यञ्च भव्याच्छम्भुर्व्यजायत ।
 शिष्टे राधत्त सुच्छाया पञ्च पुत्रानकल्मषान् ॥१॥
 रिपुं रिपुञ्जयं विप्रं वृकलं वृकतेजसम् ।
 रिपोराधत्त बृहती चाक्षुषं सर्वतेजसम् ॥२॥
 अजीजनत् पुष्करिण्यां वारुण्यां चाक्षुषो मनुम् ।
 प्रजापतेरात्मजायामरण्यस्य महात्मनः ॥३॥
 मनोरजायन्त दश नद्वलायां महौजसः ।
 कन्यायां जगतां श्रेष्ठ वैराजस्य प्रजापतेः ॥४॥
 ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक् कविः ।
 अग्निष्टोमोऽतिरात्रश्च सुद्युम्नश्चेति ते नव ॥५॥
 अभिमन्युश्च दशमो नद्वलायां महौजसः ।
 ऊरोरजनयत् पुत्रान् षड्गग्नेयी महाप्रभान् ॥६॥
 अङ्गं समनसं स्वातिं क्रतुमङ्गिरसं शिवम् ।
 अङ्गात् सुनीथापत्यं वै वेणमेकमजायत ॥७॥
 प्रजार्थमृषयस्तस्य ममन्थुर्दक्षिणां करम् ।
 वेणस्य पाणौ मथिते सम्बभूव महामुने ॥८॥

Parásara.—The sons of Dhruva, by his wife Sambhu, were Bhavya and Shishti. Suchchháya, the wife of the latter, was the mother of five virtuous sons, Ripu, Ripunjaya, Vipra, Vrikala, and Vrikatejas. The son of Ripu, by Vṛhatī, was the illustrious Chakshusha, who begot the Manu Chákshusha on Pushkarinī, of the family of Varuṇa, the daughter of the venerable patriarch Anarāya. The Manu had, by his wife Navala, the daughter of the patriarch Vairāja, ten noble sons, Uru, Puru, Satadyumna, Tapaswī, Satyavāk, Kavi, Agnishtōma, Atirātra, Sudyumna, and Abhimanyu. The wife of Uru, Āgneyī, bore six excellent sons, Anga, Sumanas, Swāti, Kratu, Angiras, and Siva. Anga had, by his wife Sunīthā, only one son, named Veṇa, whose right arm was rubbed by the Ṛshis, for the purpose of pro-

वैष्णो नाम महीपालो यः पृथुः परिकीर्तितः ।

येन दुग्धा मही पूर्वं प्रजानां हितकारणात् ॥९॥

ducing from it progeny. From the arm of Veṇa, thus rubbed, sprang a celebrated monarch, named Prithu, by whom, in olden time, the earth was milked for the advantage of mankind¹.

किमर्थं मथितः पाणिर्देणस्य परमर्षिभिः ।

यत्र यज्ञे महावीर्य्यः स पृथुर्मुनिसत्तमः ॥१०॥

Maitreya.—Best of Munis, tell me why was the right hand of Veṇa rubbed by the holy sages, in consequence of which the heroic Prithu was produced.

सुनीथा नाम या कन्या मृत्योः प्रथमतोऽभवत् ।

अङ्गस्य भार्या सा दत्ता तस्यां वेणो व्यजायत ॥११॥

Parásara.—Suníthá was originally the daughter of Mṛtyu, by whom she was given to Ānga to wife. She bore him Vena, who

1 The descent of Prithu from Dhruva is similarly traced in the Matsya Purāna, but with some variety of nomenclature : thus the wife of Dhruva is named Dhanyá ; and the eldest son of the Manu, Taru. The Váyu introduces another generation, making the eldest son of Slishti, or as there termed Pushti, father of Udáradhí ; and the latter the father of Ripu, the father of Chakshusha, the father of the Manu. The Bhá-gavata has an almost entirely different set of names, having converted the family of Dhruva into personifications of divisions of time and of day and night. The account there given is, Dhruva had, by his wife Bhrámí (revolving), the daughter of Sísumára (the sphere), Kalpa and Vatsara. The latter married Suvithi, and had six sons, Pushpárṇa, Tigmaketu, Isha, Urjja, Vasu and Jaya. The first married Prabhá and Doshá, and had by the former, Prátah (dawn), Madhyadina (noon), and Sáya (evening) ; and by the latter, Pradosha, Nísitha, and Vyushṭa, or the beginning, middle, and end of night. The last has, by Pushkariní, Chakshush, married to Ākūti, and the father of Chákshusha Manu. He has twelve sons Puru, Kritsna, Rita, Dyumna, Satyavat, Dhrita, Vrata, Agnishtoma Atirátra, Pradyumna, Sivi, and Ulmuka. The last is the farther of six sons, named as in our text, except the last who is called Gaya. The eldest, Anga, is the father of Veṇa, the father of Prithu. These additions are evidently the creatures of the author's imagination. The Bráhma Purāna and Hari Vaṃsa have the same genealogy as the Vishṇu, reading, as do the Matsya and Váyu, Pushkarini or Viraṇi, the daughter of Viraṇa, instead of Varuṇa. They, as well as copies of the text, present several other varieties of nomenclature. The Padma P. (Bhūmi Khaṇḍa) says Anga was of the family of Atri, in allusion perhaps to the circumstance mentioned in the Bráhma P. of Uttánapáda's adoption by that Rshi.

स मातामहदोषेण तेन मृत्योः सुतात्मजः ।
 निसर्गादेव मैत्रेय दुष्ट एव व्यजायत ॥१२॥
 अभिषिक्तो यदा राज्ये स वेणः परमर्षिभिः ।
 घोषयामास स तदा पृथिव्यां पृथिवीपतिः ॥१३॥
 न यष्टव्यं न होतव्यं न दातव्यं कदाचन ।
 भोक्ता यज्ञस्य कस्त्वन्यो ह्यहं यज्ञपतिः प्रभुः ॥१४॥
 ततस्तमृषयः पूर्वं संपूज्य जगतीपतिम् ।
 ऊचुः सामकलं सम्यङ् मैत्रेय समुपस्थिताः ॥१५॥
 भो भो राजन् शृणुष्व त्वं यद् वदामस्तव प्रभो ।
 राज्यदेहोपकाराय प्रजानाञ्च हितं परम् ॥१६॥
 दीर्घसत्रेण देवेशं सर्व्वयज्ञेश्वरं हरिम् ।
 पूजयिष्याम भद्रं ते तस्यांशस्ते भविष्यति ॥१७॥
 यज्ञेन यज्ञपुरुषो हरिः संप्रीणितो नृप ।
 अस्माभिर्भवतः कामान् सर्वानेव प्रदास्यति ॥१८॥
 यज्ञैर्यज्ञेश्वरो येषां राष्ट्रे संपूज्यते हरिः ।
 तेषां सर्व्वेप्सितावाप्तिं ददाति नृप भूभृताम् ॥१९॥

inherited the evil propensities of his maternal grandfather. When he was inaugurated by the Rshis monarch of the earth, he caused it to be every where proclaimed, that no worship should be performed, no oblations offered, no gifts bestowed upon the Brahmans. "I, the king," said he, "am the lord of sacrifice; for who but I am entitled to the oblations." The Rshis, respectfully approaching the sovereign, addressed him in melodious accents, and said, "Gracious prince, we salute you; hear what we have to represent. For the preservation of your kingdom and your life, and for the benefit of all your subjects, permit us to worship Hari, the lord of all sacrifice, the god of gods, with solemn and protracted rites²; a portion of the fruit of which will revert to you³. Vishnu, the god of oblations, being propitiated with sacrifice by us, will grant you, oh king, all your desires. Those princes have all their wishes gratified. in whose realms Hari, the lord

2 With the Dīrghasatra. 'long sacrifice;' a ceremony lasting a thousand years.

3 That is, the land will be fertile in proportion as the gods are propitiated, and the king will benefit accordingly, as a sixth part of the merit and of the produce will be his. So the commentator explains the word 'portion:' अंशः षष्ठो भागः ।

मत्तः कोऽभ्यधिकोऽन्योऽस्ति यश्चाराध्यो ममापरः ।

कोऽयं हरिरिति ह्यातो योऽयं यज्ञेश्वरो मतः ॥२०॥

ब्रह्मा जनार्दनः शम्भुरिन्द्रो वायुर्यमो रविः ।

हुतभृग् वरुणो धाता पूषा भूमिर्निशाकरः ॥२१॥

एते चान्ये च ये देवाः शापानुग्रहकारिणः ।

नृपस्यैते शरीरस्थाः सर्व्वदेवमयो नृपः ॥२२॥

एतज्ज्ञात्वा मयाज्ञप्तं यथावत् क्रियतां तथा ।

दातव्यं न होतव्यं न यष्टव्यञ्च वो द्विजाः ॥२३॥

भर्तृशुश्रूषणं धर्मो यथा स्त्रीणां परो मतः ।

ममाज्ञापालनं धर्मो भवताञ्च तथा द्विजाः ॥२४॥

देह्यनुज्ञां महाराज मा धर्मो यातु संक्षयम् ।

हविषां परिणामोऽयं यदेतदखिलं जगत् ॥२५॥

इति विज्ञाप्यमानोऽपि स वेणः परमर्षिभिः ।

यदा ददाति नानुज्ञां प्रोक्तः प्रोक्तः पुनः पुनः ॥२६॥

ततस्तु मुनयः सर्वे कोपामर्षसमन्विताः ।

हन्यतां हन्यतां पाप इत्यचुस्ते परस्परम् ॥२७॥

यो यज्ञपुरुषं देवमनादिनिधनं प्रभुम् ।

विनिन्दत्यधमाचारो न स योग्यो भुवः पतिः ॥२८॥

or sacrifice, is adored with sacrificial rites." "Who," exclaimed Vena, "is superior to me? who besides me is entitled to worship? who is this Hari, whom you style the lord of sacrifice? Brahmá, Janárdana, Sambhu, Indra, Váyu, Yama, Ravi (the sun), Hutabhuk (fire), Varuṇa, Dhátá, Púshá (the sun), Bhúmi (earth), the lord of night (the moon); **all these**, and whatever other gods there be who listen to our vows; **all these are** present in the person of a king: the essence of a sovereign is **all that** is divine. Conscious of this, I have issued my commands, and look that you obey them. You are not to sacrifice, not to offer oblations, nor to give alms. As the first duty of women is obedience to their lords, so observance of my orders is incumbent, holy men, on you." "Give command, great king," replied the Ṛshis, "that piety may suffer no decrease. All this world is but a transmutation of oblations; and if devotion be suppressed, the world is at an end." But Vena was entreated in vain; and although this request was repeated by the sages, he refused to give the order they suggested. Then those pious Munis were filled with wrath, and cried out to each other, "Let this wicked wretch be slain. The impious man who has

इत्युत्त्वा मन्त्रपूतैस्तैः कुशैर्मुनिगराणा नृपम् ।

निजधनुर्निहतं पूर्वं भगवन्निन्दनादिना ॥२९॥

reviled the god of sacrifice who is without beginning or end, is not fit to reign over the earth." And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god.

ततश्च मुनयोः रेणुं ददृशुः सर्वतो द्विज ।

किमेतदिति चासन्नं पप्रच्छुस्ते जनं तदा ॥३०॥

आख्यातञ्च जनैस्तेषां चैरीभूतैरराजके ।

राष्ट्रे तु लोकैरारब्धं परस्वादानमातुरैः ॥३१॥

तेषामुदीर्णवेगानां चौराणां मुनिसत्तमाः ।

मुमहान् दृश्यते रेणुः परवित्तापहरिणाम् ॥३२॥

ततः संमन्य ते सर्व्वे मुनयस्तस्य भूभृतः ।

ममन्थुरूहं पुत्रार्थम् अनपत्यस्य यत्नतः ॥३३॥

मथ्यतश्च समुत्तस्थौ तस्योरोः पुरुषः किल ।

दग्धस्थूणाप्रतीकाशः खर्वटास्योऽतिह्रस्वकः ॥३४॥

किं करोमीति तान् सर्व्वान् विप्रान् प्राह त्वरान्वितः ।

निषीदेति तमूचुस्ते निषादस्तेन सोऽभवत् ॥३५॥

ततस्तत्सम्भवा जाता विन्ध्यशैलनिवासिनः ।

निषादा मुनिशाद्गूल पापकर्मापलक्षणाः ॥३६॥

Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh, "What is this?" and the people answered and said, "Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey." The sages, hearing this, consulted, and together rubbed the thigh of the king, who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features (like a Negro), and of dwarfish stature. "What am I to do?" cried he eagerly to the Munis. "Sit down" (Nisháda), said they; and thence his name was Nisháda. His descendants, the inhabitants of the Vindhya mountain, great Muni, are still called Nishádas, and are

तेन द्वारेण तत् पापं निष्क्रान्तं तस्य भूपतेः ।

निषादास्ते ततो जाता वेणकल्मषनाशनाः ॥३७॥

ततोऽस्य दक्षिणं हस्तं ममन्थुस्तस्य ते द्विजाः ।

मथ्यमाने च तत्राभूत् पृथुर्वैण्यः प्रतापवान् ॥३८॥

दीप्यमानः स वपुषा साक्षादग्निरिव ज्वलन् ।

आद्यमाजगवं नाम खात् पपाग ततो धनुः ॥३९॥

characterized by the exterior tokens of depravity⁴. By this means the wickedness of Veṇa was expelled; those Nishádas being born of his sins, and carrying them away. The Brahmans then proceeded to rub the right arm of the king, from which friction was engendered the illustrious son of Veṇa, named Prithu, resplendent in person, as if the blazing deity of Fire had been manifested.

शराश्च दिव्या नभसः कवचञ्च पपात ह ।

तस्मिन् जाते तु भूतानि सम्प्रहृष्टानि सर्व्वशः ॥४०

सत्पुत्रेण च जातेन वेणोऽपि त्रिदिवं ययौ ।

पुत्राम्नो नरकात् त्रातः स तेन सुमहात्मना ॥४१॥

There then fell from the sky the primitive bow (of Mahádeva) named Ajagava, and celestial arrows, and panoply from heaven. At the birth of Prithu all living creatures rejoiced ; and Veṇa, delivered by his being born from the hell named Put, ascended to the realms above. The seas and rivers, bringing jewels from their depths, and

4 The Matsya says there were born outcast or barbarous races, Mlechhas (म्लेच्छजातयः), as black as collyrium. The Bháagavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair ; whose descendants were mountaineers and foresters : गिरिकाननगोचराः । The Padma (Bhu. Kh.) has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishádas, Kirátas, Bhillas, Bahanakas, Bhramaras, Pulindas, and other barbarians, or Mlechhas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Goands, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of central India, from Behar to Kandesh, and who are not probably the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character

तं समुद्राश्च नद्यश्च रत्नान्यादाय सर्व्वशः ।

तोयानि चाभिषेकार्थं सर्वाण्योवोपतस्थिरे ॥४२॥

पितामहश्च भगवान् देवैराङ्गिरसैः सह ।

स्वावराणि च भूतानि जंगमानि च सर्व्वशः ॥४३॥

समागम्य तदा वैष्णमभ्यषिञ्चन् नराधिपम् ।

हस्ते तु दक्षिणो चक्रं दृष्ट्वा तस्य पितामहः ॥४४॥

विष्णोरंशं पृथुं मत्वा परितोषं परं ययौ ।

विष्णुचिह्नं करे चक्रं सर्व्वेषां चक्रवर्तिनाम् ॥४५॥

भवत्यव्याहतो यस्य प्रभावस्त्रिदशैरपि ।

महता राजराज्येन पृथुर्व्वैष्यः प्रतापवान् ॥४६॥

water to perform the ablutions of his installation, appeared. The great parent of all, Brahmá, with the gods and the descendants of Angiras (the fires), and with all things animate or inanimate, assembled and performed the ceremony of consecrating the son of Veṇa. Beholding in his right hand the (mark of the) discus of Vishṇu, Brahmá recognised a portion of that divinity in Prithu, and was much pleased ; for the mark of Vishṇu's discus is visible in the hand of one who is born to be a universal emperor⁵, one whose power is invincible even by the gods.

सोऽभिषिक्तो महातेजा विधिवद्धर्मकोविदैः ।

पित्रा परञ्जितास्तस्य प्रजास्तेनानुरञ्जिताः ॥४७॥

अनुरागात् ततस्तस्य नाम राजेत्यजायत ।

आपस्तम्भिरे चास्य समुद्रमभियास्यतः ॥४८॥

The mighty Prithu, the son of Veṇa, being thus invested with universal dominion by those who were skilled in the rite, soon removed the grievances of the people whom his father had oppressed, and from winning their affections he derived the title of Rája or king⁶. The waters became solid, when he traversed the ocean: the mountains

5 A Chakra-vartti, or, according to the text, one in whom the Chakra, the discus of Vishṇu, abides (varttate) ; such a figure being delineated by the lines of the hand. The grammatical etymology is, 'he who abides in, or rules over, an extensive territory called a Chakra.'

6 From rāga (राग), 'passion' or 'affection ;' but the more obvious etymology is ráj (राज), 'to shine' or 'be splendid.'

पर्वताश्च ददुमगिं ध्वजभङ्गश्च नाभवत् ।
 अकृष्टपच्या पृथिवी सिध्यन्त्यन्नानि चिन्तया ॥४९
 सर्व्वकामदुधा गावः पुटके पुटके मधु ।
 तस्य वै जातमात्रस्य यज्ञे पैतामहे शुभे ॥५०॥
 सूतः सूत्यां समुत्पन्नः सौत्येऽहनि महामतिः ।
 तस्मिन्नेव महायज्ञे जज्ञे प्राज्ञोऽथ मागधः ॥५१॥
 प्रोक्तौ तदा मुनिवरैस्तावुभौ सुतमागधौ ।
 स्तूयतामेष नृपतिः पृथुर्वेण्यः प्रतापवान् ॥५२॥
 कर्मैतदनुरूपं वां पात्रं स्तोत्रस्य चाप्ययम् ।
 ततस्तावूचतुर्व्विप्रान् सव्वनिव कृताञ्जली ॥५३॥
 अद्य जातस्य नो कर्म ज्ञायतेऽस्य महीपतेः ।
 गुणा न चास्य ज्ञायन्ते न चास्य प्रथितं यशः ।
 स्तोत्रं किमाश्रयञ्चास्य कार्य्यमस्माभिरुच्यताम् ॥५४
 करिष्यत्येष यत् कर्म चक्रवर्ती महाबलः ।
 गुणा भविष्या ये चास्य तैरयं स्तूयतां नृपः ॥५५॥

opened him a path; his banner passed unbroken (through the forests); the earth needed not cultivation; and at a thought food was prepared: all kine were like the cow of plenty: honey was stored in every flower. At the sacrifice of the birth of Prithu, which was performed by Brahmá, the intelligent Sūta (herald or bard) was produced, in the juice of the moonplant, on the very birth-day⁷: at that great sacrifice also was produced the accomplished Mágadha: and the holy sages said to these two persons, "Praise ye the king Prithu, the illustrious son of Veṇa; for this is your especial function, and here is a fit subject for your praise." But they respectfully replied to the Brahmans, "We know not the acts of the new-born king of the earth; his merits are not understood by us; his fame is not spread abroad: inform us upon what subject we may dilate in his praise." "Praise the king," said the Rshis, "for the acts this heroic monarch will perform; praise him for the virtues he will display."

7 The birth of Prithu is to be considered as the sacrifice, of which Brahmá, the creator, was the performer; but in other places, as in the Padma, it is considered that an actual sacrificial rite was celebrated, at which the first encomiasts were produced. The Bhágavata does not account for their appearance.

ततः स नृपतिस्तोषं तच्छ्रुत्वा परमं ययौ ।
 सद्गुरौः श्लाघ्यतामेति स्तव्याश्राभ्यां गुणा मम ॥५६
 तस्माद् यदद्य स्तोत्रेण गुणनिर्व्वर्णनं त्विमौ ।
 करिष्येते करिष्यामि तदेदाहं समाहितः ॥५७॥
 यदिमौ वर्ज्जनीयश्च किञ्चिदत्र वदिष्यतः ।
 तदहं वर्ज्जयिष्यामीत्येवञ्चक्रे मतिं नृपः ॥५८॥
 अथ तौ चक्रतुः स्तोत्रं पृथोर्वेष्यस्य धीमतः ।
 भविष्यैः कर्मभिः सम्यक् सुस्वरौ सूतमागधौ ॥५९

The king, hearing these words, was much pleased, and reflected that persons acquire commendation by virtuous actions, and that consequently his virtuous conduct would be the theme of the eulogium which the bards were about to pronounce: whatever merits, then, they should panegyriize in their encomium, he determined that he would endeavour to acquire; and if they should point out what faults ought to be avoided, he would try to shun them. He therefore listened attentively, as the sweet-voiced encomiasts celebrated the future virtues of Prithu, the enlightened son of Veṇa.

प्रत्यवाग् दामशीलोऽयं सत्यसन्धो नरेश्वरः ।
 ह्रीमान् मैत्रः क्षमाशीलो विक्रान्तो दुष्टशासनः ॥६०
 धर्मज्ञश्च क्रतुज्ञश्च दयावान् प्रियभाषकः ।
 मान्यमानयिता यज्वा ब्रह्मण्यः साधुसम्मतः ॥६१

"The king is a speaker of truth, bounteous, an observer of his promises; he is wise, benevolent, patient, valiant, and a terror to the wicked; he knows his duties; he acknowledges services; he is compassionate and kind-spoken; he respects the venerable; he performs sacrifices; he reverences the Brahmans; he cherishes the good; and in administering justice is indifferent to friend or foe."

समः शत्रौ च मित्रे च व्यवहारे स्थितो नृपः ।
 सूतेनोक्तं न गुणानित्थं स तदा मागधेन च ॥६२॥
 चकार हृदि तादृक् च कर्मणा कृतवानसौ ।
 ततः स पृथिवीपालः पालयन् वसुधामिमाम् ॥६३॥

The virtues thus celebrated by the Sūta and the Māgadhā were cherished in the remembrance of the Raja, and practised by him when occasion arose. Protecting this earth, the monarch performed many

इयाज विविधैर्यज्ञं महद्भिर्भूरिदक्षिणैः ।

तं प्रजाः पृथ्वीनाथमुपतस्थुः क्षुधादिताः ॥६४॥

ओषधीषु प्रनष्टाषु तस्मिन् काले ह्यराजके ।

तमूचुस्तेन ताः पृष्टास्तत्रागमनकारणम् ॥६५॥

अराजके नृपश्रेष्ठ धरित्र्या सकलौषधीः ।

ग्रस्तास्ततः क्षयं यान्ति प्रजाः सर्वाः प्रजेश्वर ॥६६॥

त्वं नो वृत्तिप्रदो धात्रा प्रजापालो निरूपितः ।

देहि नः क्षुत्परीतानां प्रजानां जीवनौषधीः ॥६७॥

great sacrificial ceremonies, accompanied by liberal donations. His subjects soon approached him, suffering from the famine by which they were afflicted, as all the edible plants had perished during the season of anarchy. In reply to his question of the cause of their coming, they told him, that in the interval in which the earth was without a king all vegetable products had been withheld, and that consequently the people had perished. "Thou," said they, "art the bestower of subsistence to us ; thou art appointed, by the creator, the protector of the people : grant us vegetables, the support of the lives of thy subjects, who are perishing with hunger."

ततोऽथ नृपतिर्दिव्यमादायाजगवं धनुः ।

शरांश्च दिव्यान् कुपितः सोऽन्वधावद् वसुन्धराम् ॥६८॥

ततो ननाश त्वरिता गौर्भूत्वा तु वसुन्धरा ।

सा लोकान् ब्रह्मलोकादीन् तत्वासादगमन्मही ॥६९॥

यत्र यत्र ययो देवी सा तदा भूतधारिणी ।

तत्र तत्र तु सा वैष्णं ददशाभ्युद्यतायुधम् ॥७०॥

ततस्तं प्राह वसुधा पृथुं पृथुपराक्रमम् ।

प्रवेपमाणा तद्वासापरित्राणपरायणा ॥७१॥

On hearing this, Prithu took up his divine bow Ajagava, and his celestial arrows, and in great wrath marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed, through fear of the king, the regions of Brahmá and the heavenly spheres; but wherever went the supporter of living things, there she beheld Vainya with uplifted weapons: at last, trembling with terror, and anxious to escape his arrows, the Earth addressed Prithu, the hero of resistless prowess. "Know you not, king of men,"

स्त्रीवधे त्व महापापं किं नरेन्द्र न पश्यसि ।
 येन मां हन्तुमत्यर्थं प्रकरोषि नृपोद्यमम् ॥७२॥
 एकस्मिन् यत्र निधनं प्रापिते दुष्टकारिणि ।
 बहूनां भवति क्षेमं तस्य पुण्यप्रदौ वधः ॥७३॥
 प्रजानामुपकाराय यदि मां त्वं हनिष्यसि ।
 आधारः कः प्रजानां ते नृपश्रेष्ठ भविष्यति ॥७४॥
 त्वं हत्वा वसुधे वाणैर्मच्छासनपराङ्मुखीम् ।
 आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ॥७५॥
 ततः प्रणम्य वसुधा तं भूयः प्राह पार्थिवम् ।
 प्रवेपिताङ्गी परमं साध्वसं समुपागता ॥७६॥
 उपायतः समारब्धाः सर्वे सिध्यन्त्युपक्रमाः ।
 तस्माद् वदाम्युपायं ते तत् कुरुष्व यदिच्छसि ॥७७॥
 समस्तास्ता मया जीर्णा नरनाथ महौषधीः ।
 यदीच्छसि प्रदास्यामि ताः क्षीरपरिणामिनीः ॥७८॥
 तस्मात् प्रजाहिताथाय मम धर्मभृतां वर ।
 तं तु वत्सं प्रयच्छ त्वं क्षरेयं येन वनूसला ॥७९॥
 समाञ्च कुरु सर्वत्र येन क्षीरं समन्ततः ।
 वरोषधी बीजभूतं वीर सर्वत्र भावये ॥८०॥

said the Earth, "the sin of killing a female, that you thus perseveringly seek to slay me." The prince replied: "When the happiness of many is secured by the destruction of one malignant being, the death of that being is an act of virtue." "But," said the Earth, "if, in order to promote the welfare of your subjects, you put an end to me, whence, best of monarchs, will thy people derive their support." "Disobedient to my rule," rejoined Prithu, "if I destroy thee, I will support my people by the efficacy of my own devotions." Then the Earth overcome with apprehension, and trembling in every limb, respectfully saluted the king, and thus spake: "All undertakings are successful, if suitable means of effecting them are employed. I will impart to you means of success, which you can make use of if you please. All vegetable products are old, and destroyed by me; but at your command I will restore them, as developed from my milk. Do you therefore, for the benefit of mankind, most virtuous of princes, give me that calf, by which I may be able to secrete milk. Make also all places level, so that I may cause my milk, the seed of all vegetation, to flow every where around."

तत उत्सारयामास शैलाञ् शतसहस्रशः ।
 धनुःकोश्या तदा वैर्यस्ततः शैला विवर्जिताः ॥८१॥
 न हि पूर्वविसर्गे वै विषमे पृथिवीतले ।
 प्रविभागः पुराणं वा ग्रामाणां वा तदाभवत् ॥८२॥
 न शस्यानि न गोरक्षं न कृषिर्न वणिकूपथः ।
 वैर्यात्प्रभृति मैत्रेय सर्वस्यैतस्य सम्भवः ॥८३॥
 यत्र यत्र समं तस्या भूमेरासीन्नराधिपः ।
 तत्र तत्र प्रजानां हि निवासं समरोचयत् ॥८४॥
 आहारः फलमूलानि प्रजानामभवत् तदा ।
 कृच्छ्रेण महता सोऽपि प्रनष्टास्वौषधीषु वं ॥८५॥
 स कल्पयित्वा वत्सं तु मनुं स्वायम्भुवं प्रभुः ।
 स्वे पाणौ पृथिवीनाथो दुदौह पृथिवीं पृथुः ॥८६॥
 शस्यजातानि सर्वाणि प्रजानां हितकाम्यया ।
 तेनान्नेन प्रजास्तात वर्तन्तेऽद्यापि नित्यशः ॥८७॥
 प्राणप्रदानात् स पृथुर्यस्माद् भूमेरभूत् पिता ।
 ततस्तु पृथिवीसंज्ञामवापाखिलधारिणी ॥८८॥

Prithu accordingly uprooted the mountains, by hundreds and thousands, for myriads of leagues, and they were thenceforth piled upon one another. Before his time there were no defined boundaries of villages or towns, upon the irregular surface of the earth ; there was no cultivation, no pasture, no agriculture, no highway for merchants : all these things (or all civilization) originated in the reign of Prithu. Where the ground was made level, the king induced his subjects to take up their abode. Before his time, also, the fruits and roots which constituted the food of the people were procured with great difficulty, all vegetables having been destroyed ; and he therefore, having made Swáyambhuva Manu the calf⁸, milked the Earth, and received the milk into his own hand, for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the Earth, Prithu was as her father.

8 'Having willed or determined the Mann Swáyambhuva to be the calf : ' संकल्पयित्वा वत्सं तु मनुं स्वायम्भुवं । So the Padma P. : वत्सं तस्याः प्रकल्पितं । मनुं स्वायम्भुवं पूर्वं परिचिन्त्य पुनः पुनः ॥ The Bhágavata has 'वत्सं कृत्वा मनुं । 'Having made the Manu the calf.' By the 'calf,' or Manu in that character, is typified, the commentator observes, the promoter of the multiplication of progeny : प्रजासन्तानप्रवर्तकः ।

ततश्च देवैर्मुनिभिर्देत्यैरक्षोभिरद्भिभिः ।

गन्धर्वैरुरगैर्यक्षैः पितृभिस्तरुभिस्तथा ॥८९॥

तत् तत् पात्रमुपादाय तत् तद् दुग्धा मुने पयः ।

वत्सदोग्धृविशेषाश्च तेषां तद्योनयोऽभवन् ॥९०॥

and she thence derived the patronymic appellation *Prthivī* (the daughter of *Prithu*). Then the gods, the sages, the demons, the *Rákshasas*, the *Gandharbhas*, *Yakshas*, *Pitris*, serpents, mountains, and trees, took a milking vessel suited to their kind, and milked the earth of appropriate milk, and the milker and the calf were both peculiar to their own species*.

सैषा धात्री विधात्री च धारिणी पोषिणी तथा ।

सर्वस्य जगतः पृथ्वी विष्णुपादतलोद्भवा ॥९१॥

एवं प्रभावः स पृथुः पुत्रो वेणस्य वीर्यवान् ।

जज्ञे महीपतिः पूर्वो राजाभूजनरञ्जनात् ॥९२॥

This Earth, the mother, the nurse, the receptacle, and nourisher of all existent things, was produced from the sole of the foot of *Vishṇu*. And thus was born the mighty *Prithu*, the heroic son of *Veṇa*, who was the lord of the earth, and who, from conciliating the affections of

9 The *Matsya*, *Bráhma*, *Bhágavata*, and *Padma* enter into a greater detail of this milking, specifying typically the calf, the milker, the milk, and the vessel. Thus, according to the *Matsya*, the *Rishis* milked the earth through *Vṛhaspati*; their calf was *Soma*; the *Vedas* were the vessel; and the milk was devotion. When the gods milked the earth, the milker was *Mitra* (the sun); *Indra* was the calf; superhuman power was the produce. The gods had a gold, the *Pitṛs* a silver vessel; and for the latter, the milker was *Antaka* (death); *Yama* was the calf; the milk was *Swadhá*, or oblation. The *Nága*, or snake-gods, had a gourd for their pail; their calf was *Takshaka*; *Dhritaráshtra* (the serpent) was their milker; and their milk was poison. For the *Asuras*, *Máyá* was the milk; *Virochana*, the son of *Prahláda*, was the calf; the milker was *Dwimurdhá*; and the vessel was of iron. The *Yakshas* made *Vaisravaṇa* their calf; their vessel was of unbaked earth, the milk was the power of disappearing. The *Rákshasas* and others employed *Raupyanábha* as the milker; their calf was *Sumáli*; and their milk was blood. *Chitraratha* was the calf, *Vasuruchi* the milker, of the *Gandharbas* and *nymphs*, who milked fragrant odours into a cup of lotus leaves. On behalf of the mountains, *Meru* was the milker; *Himavat* the calf; the pail was of crystal; and the milk was of herbs and gems. The trees extracted sap in a vessel of the *Paláśa*, the *Sál* being the milker, and the *Plaksha* the calf. The descriptions that occur in the *Bhagavata*, *Padma*, and *Brahmá Purāṇas* are occasionally slightly varied, but they are for the most part in the same words as that of the *Matsya*. These mystifications are all probably subsequent modifications of the original simple allegory, which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes.

य इदं जन्म वैष्णस्य पृथोः कीर्तयते नरः ।

न तस्य दुष्कृतं किञ्चित् फलदायी प्रजायते ॥९३॥

दुःस्वप्नोपशमं नृणां शृण्वतां चैतद्दुत्तमम् ।

पृथोर्जन्म प्रभावश्च करोति सततं नृणाम् ॥९४॥

the people, was the first ruler to whom the title of Rája was ascribed. Whoever shall recite this story of the birth of Prithu, the son of Veṇa, shall never suffer any retribution for the evil he may have committed: and such is the virtue of the tale of Prithu's birth, that those who hear it repeated shall be relieved from affliction¹⁰.

10 Another reading is. दुःस्वप्नोपशमं करोति । 'It counteracts evil dreams.' The legend of Prithu is briefly given in the Mahábhárata, Rája Dharma, and occurs in most of the Purāṇas, but in greatest detail in our text, in the Bhágavata, and especially in the Padma, Bhūmi Khaṇḍa, s. 29, 30. All the versions, however, are essentially the same.

CHAPTER XIV

पृथोः पुत्रौ महावीर्यौ जज्ञार्तेऽन्तर्द्विपालिनौ
 शिखण्डिनी हविर्द्वानमन्तर्द्वानाद् व्यजायत ॥१॥
 हविर्द्वानात् षडाग्नेयी धिषणाजनयत् सुतान् ।
 प्राचीनवर्हिषं शुक्रं गयं कृष्णं ब्रजाजिनौ ॥२॥
 प्राचीनवर्हिर्भगवान् महानासीत् प्रजापतिः ।
 हरिर्द्वानामहाराजो येन संवर्द्धिता प्रजाः ॥३॥
 प्राचीनाग्राः कृशास्तस्य पृथिव्यामभवन् मुने ।
 प्राचीनवर्हिर्भगवान् ख्यातो भुवि महाबलः ॥४॥

Prithu had two valiant sons, Antarddhi and Páli. The son of Antarddhána,¹ by his wife Sikhandīni, was Havirdhána, to whom Dhishaṇá, a princess of the race of Agni, bore six sons, Práchinaverhis, Sukra, Gaya, Kṛshṇa, Vraja, and Ajina². The first of these was a mighty prince and patriarch, by whom mankind was multiplied after the death of Havirdhána. He was called Práchinaverhis from his placing

1 The text of the Váyu and Bráhma (or Hari Vaṃsa) read, like that of the Vishṇu, पृथोः पुत्रौ महावीर्यौ जज्ञार्तेऽन्तर्द्विपालिनौ । Mons. Langlois understands the two last words as compound epithet : "Se jouirent du pouvoir de se rendre invisibles." The construction would admit of such a sense, but it seems more probable that they are intended for names. The lineage of Prithu is immediately continued through one of them, Antarddhána, which is the same as Antarddhi : as the commentator states with regard to that appellation, अन्तर्द्विरेवान्तर्द्वानः । and as the commentator on the Hari Vaṃsa remarks of the succeeding name अन्तर्द्वानदन्तर्द्विसंज्ञात् । 'one of the brothers being called Antarddhána or Antarddhi,' leaves no other sense for Pálin but that of a proper name. The Bhágavata gives Prithu five sons, Vijitáswa, Haryyaksha, Dhumrakeśa, Vrika, and Dravina, and adds that the elder was also named Antarddhána, in consequence of having obtained from Indra the power of making himself invisible : अन्तर्द्वानगतिं शकाल्लब्ध्वाऽन्तर्द्वानसंज्ञितः ।

2 The Bhágavata, as usual, modifies this genealogy ; Antarddhána has by Sikhandīni three sons, who were the three fires, Pávaka, Pavamána, and Suchi, condemned by a curse of Vaśiṣṭha to be born again : by another wife, Nabhaswatī, he has Havirddhána, whose sons are the same as those of the text, only giving another name. Varhishad as well as Práchinaverhis, to the first. According to the Mahábhárata, (Mokhsa Dharma), which has been followed by the Padma P., Práchinavarhis was born in the family of Atri : अत्रिवंशे समुत्पन्नो ब्रह्मयनिः सनातनः । प्राचीनवर्हिर्भगवान् ।

समुद्रतनयायां तु कृतदारो महीपतिः ।
 महत्स्तपसः पारे सवर्णयां महीपतेः ॥५॥
 सवर्णाधत्त सामुद्री दश प्राचीनबर्हिषः ।
 सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः ॥६॥
 अपथग्धर्मचरणास्तेऽतप्यन्त महातपः ।
 दशवर्षसहस्राणि समुद्रसलिलेशयाः ॥७॥

upon the earth the sacred grass, pointing to the east³. At the termination of a rigid penance he married Savarná, the daughter of the ocean, who had been previously betrothed to him, and who had by the king ten sons, who were all styled Prachetasas, and were skilled in military science: they all observed the same duties, practised religious austerities, and remained immersed in the bed of the sea for ten thousand years

यदर्थं ते महात्मानस्तपस्तेषुर्महामुने ।

प्रचेतसः समुद्राम्भस्येतदाख्यातुमर्हसि ॥८॥

Maitreya.—You can inform me, great sage, why the magnanimous Prachetasas engaged in penance in the waters of the sea.

3 The text is, प्राचीनाग्रयाः कुशास्तस्य पृथिव्यामभवन् । Kuśa or varhis is properly 'sacrificial grass' (Poa) ; and Práchinágra, literally, 'having its tips towards the east ;' the direction in which it should be placed upon the ground, as a seat for the gods on occasion of offerings made to them. The name therefore intimates, either that the practice originated with him, or, as the commentator explains it, that he was exceedingly devout, offering sacrifices or invoking the gods every where: सर्वत्र यज्ञानुष्ठानात् । The Hari Vamsa adds a verse to that or our text, reading, प्राचीनाग्रयाः कुशास्तस्य पृथिव्यां जनमेजय ! प्राचीनबर्हिर्भगवान् पृथिवीतलचारिणः । which Mons. Langlois has rendered, 'Quand il marchoit sur la terre les pointes de couse étoient courbées vers l'Orient ;' which he supposes to mean, 'Que ce prince avoit tourné ses pensées et porté sa domination vers l'Orient : ' a supposition that might have been obviated by a little further consideration of the verse of Manu to which he refers. "If he have taken his seat on culms of grass with their points towards the east," &c. The commentary explains the passage as above, referring पृथिवीतलचारिणः to कुशाः not to तस्य । as, पृथिव्यां तस्य प्राचीनाग्रयाः कुशाः पृथिवीतलचारिणः भुवः स्वरूपे प्रसरन्तः कृत्स्नभूमण्डलव्यापिन आसन् ततः स प्राचीनबर्हिः । 'He was called Práchinavarhis, because his sacred grass, pointing east, was going upon the very earth, or was spread over the whole earth.' The text of the Bhágavata also explains clearly what is meant : यस्येदं देवयजनमनुयज्ञं वितन्वतः । प्राचीनाग्रयैः कुशैरासीदास्तृप्तं वसुधातलं । 'By whose sacred grass, pointing to the east, as he performed sacrifice after sacrifice, the whole earth, his sacrificial ground was overspread.

पित्रा प्रचेतसः प्रोक्ता प्रजार्थममितात्मना ।
 प्रजापतिनियुक्तेन बहुमानपुरःसरम् ॥९॥
 ब्रह्मणा देवदेवेन समादिष्टोऽस्म्यहं सुताः ।
 प्रजाः संवर्द्धनीयास्ते मया चोक्तं तथेति तत् ॥१०॥
 तन्मम पीयते पुत्राः प्रजावृद्धिमतन्द्रिताः ।
 कुरुध्वं माननीया वः समाज्ञा च प्रजापतेः ॥११॥
 ततस्ते तत्पितुः श्रुत्वा वचनं नृपनन्दनाः ।
 तथेत्युक्त्वा तु तं भूयः पप्रच्छुः पितरं मुने ॥१२॥
 येन तात प्रजावृद्धौ समर्थाः कर्मणा वयम् ।
 भवामस्तत् समस्तं नः कर्म व्याख्यातुमर्हसि ॥१३॥
 आराध्यं वरदं विष्णुमिष्टप्राप्तिसंशयम् ।
 समेति नान्यथा मर्त्यः किमन्यत् कथयामि वः ॥१४॥
 तस्मात् प्रजाविवृद्धयर्थं सर्वभूतप्रभुं हरिम् ।
 आराधयत गोविन्दं यदि सिद्धिमभीप्सथ ॥१५॥
 धर्ममर्थञ्च कामञ्च मोक्षञ्चान्विच्छता सदा ।
 आराधनीयो भगवान् अनादिः पुरुषोत्तमः ॥१६॥
 यस्मिन्नाराधिते सर्गं चकारादौ प्रजापतिः ।
 तमाराध्याच्युतं वृद्धिः प्रजानां वो भविष्यति ॥१७॥

Parásara.—The sons of Práchínaverhis were originally informed by their father, who had been appointed as a patriarch, and whose mind was intent on multiplying mankind, that he had been respectfully enjoined by Brahmá, the god of gods, to labour to this end, and that he had promised obedience : “now therefore,” continued he, “do you, my sons, to oblige me, diligently promote the increase of the people, for the orders of the father of all creatures are entitled to respect.” The sons of the king, having heard their father’s words, replied, “So be it ;” but they then inquired of him, as he could best explain it, by what means they might accomplish the augmentation of mankind. He said to them : “Whoever worships Vishnu, the bestower of good, attains undoubtedly the object of his desires : there is no other mode. What further can I tell you ? Adore therefore Govinda, who is Hari, the lord of all beings, in order to effect the increase of the human race, if you wish to succeed. The eternal Purushottama is to be propitiated by him who wishes for virtue, wealth, enjoyment, or liberation. Adore him, the imperishable, by whom, when propitiated, the world was first created, and mankind will assuredly be multiplied.”

इत्येवमुक्तास्ते पित्रा पुत्राः प्रचेतसो दश ।
 ममाः पयोधिसलिले तपस्तेपुः समाहिताः ॥१८॥
 दशवर्षसहस्राणि न्यस्तचित्ता जगत्पतौ ।
 नारायणे मुनिश्रेष्ठ सर्व्वलोकपरायणे ॥१९॥
 तत्रैव ते स्थिता देवमेकाग्रमनसो हरिम् ।
 तुष्टुवुर्यं स्तुतः कामान् स्तौतुरिष्टान् प्रयच्छति ॥२०॥

Thus instructed by their father, the ten Prachetasas plunged into the depths of the ocean, and with minds wholly devoted to Nārāyaṇa, the sovereign of the universe, who is beyond all worlds, were engrossed by religious austerity for ten thousand years: remaining there, they with fixed thoughts praised Hari, who, when propitiated, confers on those who praise him all that they desire.

मेत्रेय उवाच ।

स्त्वं प्रचेतसो विष्णोः समुद्राम्भसि संस्थिताः ।
 चक्रुस्तन्मे मुनिश्रेष्ठ सुपुस्यं वक्तुमर्हसि ॥२१॥

Maitreya.—The excellent praises that the Prachetasas addressed to Vishṇu, whilst they stood in the deep, you, oh best of Munis, are qualified to repeat to me.

पराशर उवाच ।

शृणु मेत्रेय गोविन्दं यथा पूर्वं प्रचेतसः ।
 तुष्टुवुस्तन्मयीभूताः समुद्रसलिलेशयाः ॥२२॥

Parāśara.—Hear, Maitreya, the hymn which the Prachetasas, as they stood in the waters of the sea, sang of old to Govinda, their nature being identified with him :

नताः स्म सर्व्ववचसां प्रतिष्ठा यत्र शाश्वती ।
 तमाद्यं तमशेषस्य जगतः परमं प्रभुम् ॥२३॥
 ज्योतिराद्यमनौपम्यमनन्तरमपारवत् ।
 योनिभूतमशेषस्य स्थावरस्य चरस्य च ॥२४॥
 यस्याहः प्रथमं रूपमरूपस्य ततो निशा ।
 सन्ध्या च परमेशस्य तस्मै कालात्मने नमः ॥२५॥
 भुज्यतेऽनुदिनं देवैः पितृभिश्च सुधात्मकः ।
 जीवभूतः समस्तस्य तस्मै सोमात्मने नमः ॥२६॥

“We bow to him whose glory is the perpetual theme of every speech ; him first, him last; the supreme lord of the boundless world; who is primeval light; who is without his like; indivisible and infinite; the origin of all existent things, movable or stationary. To that supreme being who is one with time, whose first forms, though he be without form, are day and evening and night, be adoration. Glory to

यस्तमो हन्ति तीव्रात्मा स्वभाभिर्भासयन् नभः ।
 घर्मशीताम्भसां योनिस्तस्मै सूर्यात्मने नमः ॥२७॥
 काठिन्यवान् यो विभर्ति जगदेतदशेषतः ।
 शब्दादिसंश्रयो व्यापी तस्मै भूम्यात्मने नमः ॥२८॥
 यद्योनिभूतं जगतो बीजं यत् सर्वदेहिनाम् ।
 तत् तोयरूपमीशस्य नमामो हरिमेधसः ॥२९॥
 यो मुखं सर्वदेवानां हव्यभुक् कव्यभुक् तथा ।
 पितृणाञ्च नमस्तस्मै विष्णवे पावकात्मने ॥३०॥
 पञ्चधावस्थितो देहे यश्चेष्टां कुरुतेऽनिशम् ।
 आकाशयोनिर्भगवान् तस्तै वाय्वात्मने नमः ॥३१॥
 अवकाशमशेषाणां भूतानां यः प्रयच्छति ।
 अनन्तमूर्त्तमान् शुद्धस्तस्मै व्योमात्मने नमः ॥३२॥
 समस्तेन्द्रियवर्गस्य यः सदा स्थानमुत्तमम् ।
 तस्मै शब्दादिरूपाय नमः कृष्णाय वेधसे ॥३३॥
 गृह्णाति विषयान् नित्यमिन्द्रियात्माक्षराक्षरः ।
 यस्तस्ते ज्ञानमूलाय नताः स्मो हरिमेधसे ॥३४॥
 गृहीतानिन्द्रियैरर्थान् आत्मने यः प्रयच्छति ।
 अन्तःकरणभूताय तस्मै विश्वात्मने नमः ॥३५॥

him, the life of all living things, who is the same with the moon, the receptacle of ambrosia, drunk daily by the gods and progenitors: to him who is one with the sun, the cause of heat and cold and rain, who dissipates the gloom, and illuminates the sky with his radiance: to him who is one with earth, all-pervading, and the asylum of smell and other objects of sense, supporting the whole world by its solidity. We adore that form of the deity Hari which is water, the womb of the world, the seed of all living beings. Glory to the mouth of the gods, the eater of the Havya; to the eater of the Kavya, the mouth of the progenitors; to Vishnu, who is identical with fire; to him who is one with air, the origin of ether, existing as the five vital airs in the body, causing constant vital action; to him who is identical with the atmosphere, pure, illimitable, shapeless, separating all creatures. Glory to Kṛṣṇa, who is Brahmā in the form of sensible objects, who is ever the direction of the faculties of sense. We offer salutation to that supreme Hari who is one with the senses, both subtle and substantial, the recipient of all impressions, the root of all knowledge: to

यस्मिन्ननन्ते सकलं विश्वं यस्मात् तथोद्गतम् ।
 लयस्थानञ्च यस्तस्मै नमः प्रकृतिर्धर्मिणो ॥३६॥
 शुद्धः संलक्ष्यते भ्रान्त्या गुणवानिव योऽगुणः ।
 तमात्मरूपिणं देवं नताः स्म पुरुषोत्तमम् ॥३७॥
 अविकारमजं शुद्धं निर्गुणं यन्निरञ्जनम् ।
 नताः स्म तत्परं ब्रह्म यद् विष्णोः परमं पदम् ॥३८॥
 अदीर्घहृत्स्वमस्थूलमनण्वग्रचमलोहितम् ।
 अस्नेहच्छायमनणुमसक्तमशरीरिणम् ॥३९॥
 अनाकाशमसंस्पर्शमगन्धमरसञ्च यत् ।
 अचक्षुः श्रोत्रमचलमवाक्प्राणममानसम् ॥४०॥
 अनामगोत्रममुखमसेजस्कमहेतुकम् ।
 अभयं भ्रान्तिरहितमनिन्द्यमजरामरम् ॥४१॥
 अरजोऽशब्दममृतमप्लुतं यदसंवृतम् ।
 पूर्वापरे न वै यस्मिन् तद् विष्णोः परमं पदम् ॥४२॥
 परमीशित्वगुणवित् सर्व्वभूतमसंश्रयम् ।
 नताः स्म तत् पदं विष्णोर्जिह्वाद्गगोचरं न यत् ॥४३॥

the universal soul, who, as internal intellect, delivers the impressions received by the senses to soul: to him who has the properties of Prakṛti; in whom, without end, rest all things; from whom all things proceed; and who is that into which all things resolve. We worship that Purushottama, the god who is pure spirit, and who, without qualities, is ignorantly considered as endowed with qualities. We adore that supreme Brahma, the ultimate condition of Vishṇu, unproductive, unborn, pure, void of qualities, and free from accidents; who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance, nor affection, nor body; who is neither ethereal nor susceptible of contact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name, nor race, nor enjoyment, nor splendour; who is without cause, without fear, without error, without fault, undecaying, immortal, free from passion, without sound, imperceptible, inactive, independent of place or time, detached from all investing properties; but (illusively) exercising irresistible might, and identified with all beings, dependent upon none. Glory to that nature of Vishṇu which tongue can not tell, nor has eye beheld."

एवं प्रचेतसो विष्णुं स्तुवन्तस्तात्समाधयः ।

दशवर्षसहस्राणि तपश्चेरुर्महार्णवे ॥४४॥

Thus glorifying Vishṇu, and intent in meditation on him, the Prachetasas passed ten thousand years of austerity in the vast ocean; on

ततः प्रसन्नो भगवांस्तेषामन्तर्जले हरिः ।
 ददौ दर्शनमुन्निद्रनीलोत्पलदलच्छविः ॥४५॥
 पतत्रिराजमारूढमवलोक्य प्रचेतसः ।
 प्राणिपेतुः शिरोभिस्तं भक्तिभारावनामितैः ॥४६॥
 ततस्तानाह भगवान् त्रियतामीप्सतो वरः ।
 प्रसादमुमुखोऽहं वो वरदः समुपस्थितः ॥४७॥
 ततस्तमूचुर्वरदं प्रणिपत्य प्रचेतसः ।
 यथा पित्रा समादिष्टं प्रजानां वृद्धिकारणम् ॥४८॥
 स चापि देवस्तं दत्त्वा यथाभिलषितं वरम् ।
 अन्तर्द्धानं जगामाशु ते च निश्चक्रमुर्जलात् ॥४९॥

which Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotus leaf. Beholding him mounted on the king of birds, Garūda, the Prachetasas bowed down their heads in devout homage ; when Vishnu said to them, "Receive the boon you have desired ; for I, the giver of good, am content with you, and am present." The Prachetasas replied to him with reverence, and told him that the cause of their devotions was the command of their father to effect the multiplication of mankind. The god, having accordingly granted to them the object of their prayers, disappeared, and they came up from the water.

CHAPTER XV

पराशर उवाच ।

तपश्चरत्सु पृथिवीं प्रचेतः सु महीरूहाः ।

अरक्ष्यमाणामाब्रुुर्बभूवाथ प्रजाक्षयः ॥१॥

नाशकन्मास्तौ द्वातु वृतं खमभवद् द्रुमैः ।

दशवर्षसहस्राणि न शेकुश्चेष्टितं प्रजाः ॥२॥

तद् दृष्ट्वा जलनिष्क्रान्ताः सर्व्वे क्रुद्धाः प्रचेतसः ।

मुखेभ्यो वायुमग्निञ्च तेऽसृजन् जातमन्यवः ॥३॥

उन्मूलानथ तान् वृक्षान् कृत्वा वायुरशोषयत् ।

तानग्निरदहद् घोरस्तत्राभूद् द्रुमसंक्षयः ॥४॥

द्रुमक्षयमथो दृष्ट्वा किञ्चिच्छिष्टेषु शाखिषु ।

उपागम्यन्नवीदेतान् राजा सोमः प्रजापतीन् ॥५॥

कोपं यच्छ्रुत् राजानः शृणुध्वञ्च वचो मम ।

सन्धानं वः करिष्यामि सह क्षितिरुहैरहम् ॥६॥

रत्नभूता च कन्येयं वाक्षेयी वरवर्णिनी ।

भविष्यं जानता पूर्वं मया गोभिर्व्विर्वाद्धिता ॥७॥

मारिषा नाम नान्मेषा वृक्षाणामिति निर्मितता ।

भार्या वोऽस्तु महाभागा ध्रुवं वंशविर्वाद्धिनी ॥८॥

Whilst the Prachetasas were thus absorbed in their devotions, the trees spread and overshadowed the unprotected earth, and the people perished: the winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry, and the fierce fire consumed them, and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said, "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have nourished with my rays this precious maiden, the daughter of the woods. She is called Mārishā, and is assuredly the offspring of the trees. She shall be your bride, and the multiplier of the race of Dhruva. From a portion of your

युष्माकं तेजसोऽर्द्धेन मम चार्द्धेन तेजसः ।

अस्यामुत्पत्स्यते विद्वान् दक्षो नाम प्रजापतिः ॥९॥

मम चांशेन संयुक्तो युष्मत्तेजोमयेन वै ।

अग्निनाग्निसमो भूयः प्रजाः संवर्द्धयिष्यति ॥१०॥

lustre and a portion of mine, on mighty sages, the patriarch Daksha shall be born of her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

कण्डुनाम मुनिः पूर्वमासीद् वेदविदां वरः ।

सुरम्ये गोमतीतीरे स तेपे परमं तपः ॥११॥

तत्क्षोभाय सुरेन्द्रेण प्रम्लोचाख्या वराप्सराः ।

प्रयुक्ता क्षोभयामास तमृषि सा शुचिस्मिता ॥१२॥

क्षोभितः स तया सार्द्धं वर्षाणामधिकं शतम् ।

अतिष्ठन्मन्दरद्रोण्यां विषयासक्तमानसः ॥१३॥

सा त्वं प्राह महात्मानं गन्तुमिच्छाम्यहं दिवम् ।

प्रसादसुमुखो ब्रह्मन् अनुज्ञां दातुमर्हसि ॥१४॥

तयैवमुक्तः स मुनिस्तस्यामासक्तमानसः ।

दिनानि कतिचिद् भद्रे स्थीयतामित्यभाषत ॥१५॥

एवमुक्ता ततस्तेन साग्नं वर्षशतं पुनः ।

बुभुजे विषयांस्तन्वी तेन सार्द्धं महात्मना ॥१६॥

अनुज्ञां देहि भगवन् ब्रजामि त्रिदिवालयम् ।

उक्तस्तथेति स मुनिः स्थीयतामित्यभाषत ॥१७॥

पुनर्गते वर्षशते साधिके सा शुभानना ।

यामौत्याह दिवं ब्रह्मन् प्रणयस्मितशोभनम् ॥१८॥

“There was formerly (said Soma) a sage named Kanḍu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatī river. The king of the gods sent the nymph Pramlochā to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Mandara, for a hundred and fifty years; during which, the mind of the Muni was wholly given up to enjoyment. At the expiration of this period the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to

उक्तस्तथैवं स मुनिरुपगुह्यायतेक्षणाम् ।
 प्राहास्वतां क्षणं सुभ्रु चिरं कालं गमिष्यसि ॥१९॥
 तच्छापभीता शुश्रोणी सह तेनर्षिणा पुनः ।
 शतद्वयं किञ्चिदूनं वर्षाणामन्वतिष्ठत ॥२०॥
 गमनाय महाभागो देवराजनिवेशनम् ।
 प्रोक्तः प्रोक्तस्तया तन्व्या स्वीयतामित्यभाषत ॥२१॥
 तं सा शापभयाद् भीता दाक्षिण्येण च दक्षिणा ।
 प्रोक्ता प्रणयभङ्गात्ति वेदनी न जहौ मुनिम् ॥२२॥
 तया च रमतस्तस्य महर्षेस्तदहर्निशम् ।
 नवं नवमभूत् प्रेम मन्मथाविष्टचेतसः ॥२३॥

remain. At the expiration of more than a century the nymph once more said to him, with a smiling countenance, 'Brahman, I depart;' but the Muni, detaining the fine-eyed damsel, replied, 'Nay, stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly two hundred years more, repeatedly asking his permission to go to the region of the king of the gods, but as often desired by him to remain. Dreading to be cursed by him, and excelling in amiable manners,—well knowing also the pain that is inflicted by separation from an object of affection, she did not quit the Mani, whose mind, wholly subdued by love, became every day more strongly attached to her.

एकदा तु त्वरायुक्तो निश्चक्रामोटजान्मुनिः ।
 निष्कामन्तञ्च कृत्रेति गम्यते प्राह सा शुभा ॥२४॥
 इत्युक्तः स तया प्राह परिवृत्तमहः शुभे ।
 सन्ध्योपास्तिं करिष्यामि क्रियालोपोऽन्यथा भवेत् ॥२५॥
 ततः प्रहस्य मुदिता तं सा प्राह महामुनिम् ।
 किमद्य सर्व्वधर्मज्ञ परिवृत्तमहस्तव ॥२६॥
 बहूनां विप्र वर्षाणां परिणाममहस्तव ।
 गतमेतन्न कुरुते विस्मयं कस्य कथ्यताम् ॥२७॥

"On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day,' he replied, 'is drawing fast to a close: I must perform the Sandhyā worship, or a duty will be neglected.' The nymph smiled mirthfully as she rejoined, 'Why do you talk, grave sir, of this day drawing to a close; your day is a day of many years, a day that must be a marvel to all: explain what this means.' The Muni said, 'Fair damsel,

प्रातस्त्वमागता भद्रे नदीतीरमिदं शुभम् ।
 मया दृष्टासि तन्वङ्गि प्रविष्टा च ममाश्रमम् ॥२८॥
 इयञ्च वर्त्तते सन्ध्या परिणाममहर्गतम् ।
 उपहासः किमर्थोऽयं सद्भावः कथ्यतां मम ॥२९॥
 प्रत्यूषस्यागता ब्रह्मन् सत्यमेतन्न ते मृषा ।
 किन्त्वद्य तस्य कालस्य गतान्यद्दशतानि ते ॥३०॥
 ततः ससाध्वसो विप्रस्तां पप्रच्छायतेक्षणाम् ।
 कथ्यतां भीरु कः कालस्तया मे रमतः सह ॥३१॥
 सप्तोत्तराण्यतीतानि नववर्षशतानि ते ।
 मासाश्च षट् तथैवान्यत् समतीतं दिनत्रयम् ॥३२॥
 सत्यं भीरु वदस्येत्त् परिहासोऽथ वा शुभे ।
 दिनमेकमहं मन्ये त्वया सार्द्धमिहासितम् ॥३३॥
 वदिष्याम्यनृतं ब्रह्मन् कथमत्र तवान्तिके ।
 विशेषेणाद्य भवता पृष्टा मार्गानुवर्तिना ॥३४॥

you came to the river-side at dawn; I beheld you then, and you then entered my hermitage. It is now the revolution of evening, and day is gone. What is the meaning of this laughter? Tell me the truth.' Pramlochá answered, 'You say rightly,' venerable Brahman, 'that I came hither at morning dawn, but several hundred years have passed since the time of my arrival. This is the truth.' The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society; to which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days. The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him that they had spent but one day together: to which Pramlochá replied, that she should not dare at any time to tell him who lived in the path of piety an untruth, but particularly when she had been enjoined by him to inform him what had passed.

निशम्य तद् वचः सत्यं स मुनिर्नृपनन्दनाः ।

धिङ्मां धिङ् मामतीवेत्थं निनिन्दात्मानमात्मना ॥३५॥

तपांसि मम नष्टानि हतं ब्रह्मविदां धनम् ।

हतो विवेकः केनापि योषिन्मोहाय निर्मिता ॥३६॥

"When the Muni, princes, had heard these words, and knew that it was the truth, he began to reproach himself bitterly, exclaiming, 'Fie, fie upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been blinded: this woman has been created by some one to beguile

ऊर्मिषट्कातिगं ब्रह्म ज्ञेयमात्मजयेन मे ।
 मतिरेषा हृता येन धिक् तं काममहाग्रहम् ॥३७॥
 व्रतानि वेदविद्यासिकारणान्यखिलानि च ।
 नरकग्राममार्गेण सङ्गेनापहतानि मे ॥३६॥
 विनिन्द्येत्थं स धर्मजः स्वयमात्मानमात्मना ।
 तामप्सरसमासीनामिदं वचनमब्रवीत् ॥३९॥
 गच्छ पापे यथाकामं यत् कार्यं तत्कृतं त्वया ।
 देवराजस्य मत्क्षोभं कुर्वन्त्या भावचेष्टितैः ॥४०॥
 न त्वां करोम्यहं भस्म क्रोधतीव्रेण वह्निना ।
 सतां साप्तपदं मैत्रमृषितोऽहं त्वया सह ॥४१॥
 अथवा तव को दोषः किं वा कुप्याम्यहं तव ।
 ममेव दोषो नितरां येनाहमजितेन्द्रियः ॥४२॥
 यया शक्रप्रियाथिन्या क्रतो मे तपसो व्ययः ।
 त्वया धिक् त्वां महामोहमङ्गूषां सुजुगुप्सिताम् ॥४३॥

me: Brahma is beyond the reach of those agitated by the waves of infirmity.¹ I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of the Vedas have been rendered of no avail by passion that is the road to hell.' The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh, and said to her, 'Go, deceitful girl, whither thou wilt: thou hast performed the office assigned thee by the monarch of the gods, of disturbing my penance by thy fascinations. I will not reduce thee to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but thou and I have dwelt together. And in truth what fault hast thou committed? why should I be wroth with thee? The sin is wholly mine, in that I could not subdue my passions: yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions; vile bundle of delusion.'

यावदित्थं स विप्रर्षिस्तां ब्रवीति सुमध्यमाम् ।

तावद् गलत्स्वेदजला सा बभूवातिवेषथुः ॥४४॥

"Thus spoken to by the Muni, Pramlochā stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried

1 Or, 'immersed in the six Ūrmis' (ऊर्मिषट्क); explained hunger, thirst, sorrow, stupefaction, decay, and death.

प्रवेपमाणां सततं स्विन्नगात्रलतां सतीम् ।
 गच्छ गच्छेति सक्रोधमुवाच मुनिसत्तमः ॥४५॥
 सा तु निर्भस्तिता तेन विनिष्क्रम्य तदाश्रमात् ।
 आकाशगामिनी स्वेदं ममार्जं तरुपल्लवैः ॥४६॥
 वृक्षाद् वृक्षा ययौ बाला तदग्रारुणपल्लवैः ।
 निर्मार्जज्जमाना गात्राणि गलत्स्वेदजलानि वै ॥४७॥
 ऋषिणा यस्तदा गर्भस्तस्या देहे समाहितः ।
 निर्जगाम स रोमाच्च स्वेदरूपी तदद्भुतः ॥४८॥
 तं वृक्षा जगृहर्गर्भमेकं चक्रे तु मास्तु ।
 मया चाप्यायितो गोभिः स तदा ववुधे शनैः ॥४९॥
 वृक्षाग्रगर्भसंभूता भारिषाख्या वरानना ।
 तां प्रदास्यन्ति वो वृक्षाः कोप एष प्रशाम्यताम् ॥५०॥
 कण्डोरपत्यमेवं सा वृक्षेभ्यश्च समुद्गता ।
 ममापत्यं तथा वायोः प्रम्लोचातनया च सा ॥५१॥
 स चापि भगवान् कण्डुः क्षीणो तपसि सत्तमः ।
 पुरुषोत्तमाख्यं मैत्रेय विष्णोरायतनं ययौ ॥५२॥
 तत्रैकाग्रमतिर्भूत्वा चकाराराधनं हरेः ।

to her, 'Depart, begone.' She then, reproached by him, went forth from his dwelling, and, passing through the air, wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, which were covered with moisture, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews, and the winds collected them into one mass. "This," said Soma, "I matured by my rays, and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mārishā.

The trees will give her to you, Prachetasas: let your indignation be appeased. She is the progeny of Kaṇḍu, the child of Pramlochā, the nursling of the trees, the daughter of the wind and of the moon. The holy Kaṇḍu, after the interruption of his pious exercises, went, excellent princes, to the region of Vishṇu, termed Purushottama where, Maitreya,² with his whole mind he devoted himself to the adoration

2 There is some confusion here in regard to the person addressed, but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Prachetasas.

ब्रह्मपारमयं कुर्वन् जपमेकाग्रमानसः ।

ऊर्ध्वबाहुर्महायोगी स्थित्वासौ भ्रपनन्दनाः ॥५३॥

of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth."³

ब्रह्मपारं मुनेः श्रोतुमिच्छामः परमं स्तवम् ।

जपता कण्डुना देवो येनाराध्यत केशवः ॥५४॥

पारं परं विष्णुपारापारः परः परेभ्यः परमार्थरूपी ।

स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः ॥५५॥

स कारणं कारणतस्ततोऽपि तस्यापिहेतुः परहेतुहेतुः ।

कार्येषु चैवं सह कर्मकर्तुं रूपैरशेषैरवतीह सर्व्वम् ॥५६॥

The Prachetasas said, "We are desirous to hear the transcendental prayers, by inaudibly reciting which the pious Kaṇḍu propitiated Kesáva." On which Soma repeated as follows: "Vishṇu is beyond the boundary of all things: he is the infinite: he is beyond that which is boundless: he is above all that is above: he exists as finite truth: he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might: he is the cause of cause; the cause of the cause of cause; the cause of finite cause; and in effects, he, both as every object and agent, preserves the universe: he is Brahma the lord; Brahma all beings: Brahma the

3 The phrase is ब्रह्मपारमयं जपं । 'made up of the farther boundary of Brahma;' implying either 'comprehending the supreme, or Brahma, and transcendental wisdom, Pára;' or, 'consisting of the farthest limits (Pára) or truths of the Vedas or Brahma;' that is, being the essence of the Vedánta philosophy. The hymn that follows is in fact a mantra or mystical prayer, commencing with the reiteration of the word Para and Pára; as पारं परं विष्णुपारपारः परम्परेभ्यः परमार्थरूपी । स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः ॥ Para means 'supreme, infinite;' and Pára, 'the farther bank or limit,' the point that is to be attained by crossing a river or sea, or figuratively the world or existence. Vishṇu, then, is Para, that which nothing surpasses; and Pára, the end or object of existence: he is Apára pára, the farthest bound of that which is illimitable, or space and time: he is Param parebhyah, above or beyond the highest, being beyond or superior to all the elements: he is Paramártha rūpí, or identical with final truth, or knowledge of soul: he is Brahma pára, the object or essence of spiritual wisdom. Parapárahūta is said to imply the farther limit (Pára) of rudimental matter (Para). He is Para, or chief Paránam, of those objects which are beyond the senses: and he is Párapára, or the boundary of boundaries; that is, he is the comprehensive investiture of, and exterior to, those limits by which soul is confined; he is free from all encumbrance or impediment. The passage may be interpreted in different ways, according to the ingenuity with which the riddle is read.

ब्रह्म प्रभुर्ब्रह्म स सर्व्वभूतो ब्रह्म प्रजानां पतिरच्युतोऽसौ ।
 ब्रह्माक्षरं नित्यमजं स विष्णु- रपक्षयाद्यैरखिलैरसङ्गि ॥५७॥
 ब्रह्माक्षरमजं नित्यं यथासौ पुरुषोत्तमः ।
 तथा रागादयो दोषाः प्रयान्त्र प्रशमं मम ॥५८॥
 एतद् ब्रह्मा पराख्यं वै संस्तवं परमं जपन् ।
 अवाप परमां सिद्धिं समाराध्य स केशवम् ॥५९॥

progenitor of all beings; the imperishable; he is the eternal, undecaying, unborn Brahma, incapable of increase or diminution: Purushottama is the everlasting, uncreated, immutable Brahma. May the imperfections of my nature be annihilated 'through his favour.' Reciting this eulogium, the essence of divine truth, and propitiating Kesáva, Káṇḍu obtained final emancipation.

इयञ्च मारिषा पूर्व्वमासीद् या तां ब्रवीमि वः ।
 कार्य्यगौरवमेतस्याः कथने फलदायि वः ॥६०॥
 अपुत्रा प्रागियं विष्णुं मृते भर्त्तरि सत्तमाः ।
 भूपरन्ती महाभागा तोषयामास भक्तितः ॥६१॥
 आराधितस्तया विष्णुः ग्राह प्रत्यक्षतां गतः ।
 वरं वृणीष्वेति शुभा सा च प्राहात्मवाञ्छितम् ॥६२॥
 भगवन् बालवैधव्याद् वृथाजन्माहमीदृशी ।
 मन्दभाग्या समुत्पन्ना विफला च जगत्पते ॥६३॥
 भवन्तु पतयः श्लाघ्या मम जन्मनि जन्मनि ।
 त्वत्प्रसादात् तथा पुत्रः प्रजापतिसमोऽस्तु मे ॥६४॥
 रूपसम्पत्समायुक्ता सर्व्वस्य प्रियदर्शना ।
 अयोनिजा च जायेयं त्वत्प्रसादादधोक्षज ॥६५॥

“Who Mārishá was of old I will also relate to you, as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death: she therefore zealously worshipped Vishṇu, who, being gratified by her adoration, appeared to her, and desired her to demand a boon; on which she revealed to him the wishes of her heart. ‘I have been a widow, lord,’ she exclaimed, ‘even from my infancy, and my birth has been in vain: unfortunate have I been, and of little use, oh sovereign of the world. Now therefore I pray thee that in succeeding births I may have honourable husbands, and a son equal to a patriarch amongst men: may I be possessed of affluence and beauty: may I be pleasing in the sight of all: and may I be born out of the ordinary course. Grant these prayers, oh thou who art propitious to the devout.’ Hrishikeśa,

तयैवमुक्तो देवेशो हृषीकेश उवाच ताम् ।
 प्रणामनम्रामृताप्य वरदः परमेश्वरः ॥६६॥
 भविष्यन्ति महावीर्या एकस्मिन्नेव जन्मनि ।
 प्रख्यातोदारकर्म्मणो भवत्याः पतयो दश ॥६७॥
 पुत्रञ्च सुमहात्मानम् अतिवीर्यपराक्रमम् ।
 प्रजापतिगुणैर्युक्तं त्वमवाप्स्यसि शोभने ॥६८॥
 वंशानां तस्य कर्तृत्वं जगत्यस्मिन् भविष्यति ।
 त्रैलोक्यमखिलं सूतिस्तस्य चापूरयिष्यति ॥६९॥
 त्वञ्चाप्ययोनिजा साध्वी रूपौदार्यगुणान्विता ।
 मनःप्रीतिकरी नृणां मत्प्रसादाद् भविष्यसि ॥७०॥
 इत्युक्तान्तर्दधे देवस्तां विशालविलोचनाम् ।

सा चैयं मारिषा जाता युष्मत्पत्नी नृपात्मजाः ॥७१॥

the god of gods, the supreme giver of all blessings, thus prayed to, raised her from her prostrate attitude, and said, 'In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts; and you shall have a son magnanimous and valiant, distinguished by the rank of a patriarch, from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth, and you shall be endowed with grace and loveliness, delighting the hearts of men.' Thus having spoken, the deity disappeared, and the princess was accordingly afterwards born as Mārishá, who is given to you for a wife*."

ततः सोमस्य वचनाज्जगृह्णस्ते प्रचेतसः ।

संहृत्य कोपं वृक्षेभ्यः पत्नीं धर्मेण मारिषाम् ॥७२॥

दशभ्यस्तु प्रचेतोभ्यो मारिषायां प्रजापतिः ।

जज्ञे दक्षो महायोगो यः पूर्वं ब्रह्मणोऽभवत् ॥७३॥

Soma having concluded, the Prachetasas took Mārishá, as he had enjoined them, righteously to wife, relinquishing their indignation against the trees: and upon her they begot the eminent patriarch

4 This part of the legend is peculiar to our text, and the whole story of Mārishá's birth is nowhere else so fully detailed. The penance of the Prachetasas, and its consequences, are related in the Agni, Bhá-gavata, Matsya, Padma, Váyu, and Bráhma Purāṇas, and allusion is briefly made to Mārishá's birth. Her origin from Kaṇḍu and Pramlochá is narrated in a different place in the Bráhma Purāṇa, where the austerities of Kaṇḍu, and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chezy, and is published in the first number of the Journal Asiatique.

स तु दक्षो महाभागः सृष्ट्यर्थं सुमहामते ।
 पुत्रान् उत्पादयामास प्रजासृष्ट्यर्थमात्मनः ॥७४॥
 अचरांश्च चरांश्चैव द्विपदोऽथ चतुष्पदान् ।
 आदेशं ब्रह्मणः कुर्वन् सृष्ट्यर्थं समुपस्थितः ॥७५॥
 स सृष्ट्वा मनसा दक्षः पञ्चादप्यसृजत् स्त्रियः ।
 ददौ स दशधर्माय कश्यपाय त्रयोदश ॥७६॥
 कालस्य नयने युक्ताः सप्तविंशतिमिन्दवे ।
 तासु देवास्तथा दैत्या नागा गावस्तथा खगाः ॥७७॥
 गन्धर्वाप्सरसश्चैव दानवाद्याश्च जज्ञिरे ।
 ततः प्रभृति मैत्रेय प्रजा मैथुनसम्भवाः ॥७८॥
 संकल्पाद् दर्शनाद् स्पर्शाद् पूर्वेषामभवत् प्रजाः ।
 तपोविशेषैः सिद्धानां तदात्यन्ततपस्विनाम् ॥७९॥

Daksha, who had (in a former life) been born as the son of Brahmá⁵. This great sage, for the furtherance of creation, and the increase of mankind, created progeny. Obeying the command of Brahmá, he made movable and immovable things, bipeds and quadrupeds; and subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the moon⁶. Of these, the gods, the Titans, the snake gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil, and other beings, were born. From that period forwards living creatures were engendered by sexual

5 The second birth of Daksha, and his share in the peopling of the earth, is narrated in most of the Purānas in a similar manner. It is perhaps the original legend, for Daksha seems to be an irregular adjunct to the Prajāpatis, or mind-born sons of Brahmá (Ch. VII. n. 2); and the allegorical nature of his posterity in that character (Ch. VII.) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahābhārata, although the existence of two Dakshas is especially remarked there (Moksha Dh.); तस्माद् द्वे नामनी लीके दक्षः क इति चोच्यते । In the Ādi Parva, which seems to be the freest from subsequent improvements, the Daksha noticed is the son of the Prachetasas. The incompatibility of the two accounts is reconciled by referring the two Dakshas to different Manvantaras. The Daksha who proceeded from Brahmá as a Prajāpati being born in the first, or Sváyambhuva, and the son of the Prachetasas in the Chākshusha Manvantara. The latter however, as descended from Uttānapada, should belong to the first period also. It is evident that great confusion has been made by the Purānas in Daksha's history.

6 That is, they are the Nakshatras, or lunar asterisms.

अङ्गुष्ठाद् दक्षिणाद् दक्षः पूर्व्वं जातः श्रुतं मया ।

कथं प्राचेतसो भूयः स सम्भूतो महामुने ॥८०॥

एष मे संशयो ब्रह्मन् सुमहान् हृदि वर्तते ।

यद् दौहित्रः स सोमस्य पुनः श्वशुरतां गतः ॥८१॥

intercourse: before the time of Daksha they were variously propagated, by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.

Maitreya.—Daksha, as I have formerly heard, was born from the right thumb of Brahmá: tell me, great Muni, how he was regenerate as the son of the Prachetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Márishá, was the grandson of Soma, could be also his father-in-law.

उत्पत्तिश्च निरोधश्च नित्यौ भूतेषु सत्तम ।

ऋषयोऽत्र न मुह्यन्ति ये चात्र दिव्यचक्षुषः ॥८२॥

युगे युगे भवन्त्येते दक्षाद्या मुनिसत्तमाः ।

पुनश्चैवं निरुध्यन्ते विद्वांसत्र न मुह्यति ॥८३॥

Parásara.—Birth and death are constant in all creatures: Rshis and sages, possessing divine vision, are not perplexed by this. Daksha and the other eminent Munis are present in every age, and in the interval of destruction cease to be: of this the wise man entertains

7 'They are removed' (निरुध्यन्ते), which the commentator explains by सुसप्तवल्लीयन्ते । 'are absorbed, as if they were fast asleep;' but in every age or Yuga, according to the text—in every Manvantara, according to the comment—the Rshis reappear, the circumstances of their origin only being varied. Daksha therefore, as remarked in the preceding note, is the son of Brahmá in one period, the son of the Prachetasas in another. So Soma, in the Sváyambhuva Manvantara, was born as the son of Atri; in the Chákshusha, he was produced by churning the ocean. The words of our text occur in the Hari Vamśa, with an unimportant variation: उत्पत्तिश्च निरोधश्च नित्यं भूतेषु पार्थिव । ऋषयोऽत्र न मुह्यन्ति विद्वांसश्चैव ये जनाः ॥ 'Birth and obstruction are constant in all beings, but Rshis and those men who are wise are not perplexed by this;' that is, not, as rendered above, by the alternation of life and death; but, according to the commentator on the Hari Vamśa, by a very different matter, the prohibition of unlawful marriages. Utpatti, 'birth of progeny,' is the result of their will; Nirodha, 'obstruction,' is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake; निरोधो नित्यमसपि-
रुद्धामुद्देति नियमः । to which Rshis and sages are not subject, either from their matrimonial unions being merely platonic, or from the bad example

कानिष्क्यं ज्यैष्ठ्यमप्येषां पूर्वं नाभूद् द्विजोत्तम ।

तप एव गरीयोऽभूत् प्रभावश्चैव कारणम् ॥८४॥

no doubt. Amongst them of old there was neither senior nor junior; rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.

देवानां दानवानाञ्च गन्धर्वोरगरक्षसाम् ।

उत्पत्तिं विस्तरेणह मम ब्रह्मन् प्रकीर्तय ॥८५॥

Maitreya.—Narrate to me, venerable Brahman, at length, the birth of the gods, Titans, Gandharbas, serpents, and goblins.

प्रजाः सृजति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा ।

यथा ससर्ज भूतानि तथा शृणु महामते ॥८६॥

मानसानि तु भूतानि पूर्वं दक्षोऽसृजत् तदा ।

देवानृषीन् सगन्धर्वान् असुरान् पन्नगांस्तथा ॥८७॥

यदास्य द्विज मानस्यो नाभ्यवर्द्धन्त ताः प्रजाः ।

ततः सञ्चिन्त्य स पुनः सृष्टिहेतोः प्रजापतिः ॥८८॥

मैथुनेनैव धर्मण सिसृक्षुर्विविधाः प्रजाः ।

असिक्रीमावहत् कन्यां वीरणस्य प्रजापतेः ॥८९॥

Parásara.—In what manner Daksha created living creatures, as commanded by Brahmá, you shall hear. In the first place he willed into existence the deities, the Ṛshis, quiritsters of heaven, the Titans, and the snake-gods. Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asikní, the daughter of the patriarch Virāṇa,⁸ a damsel addicted to devout practices, the eminent supportress of the world. By her the great father of mankind begot five

set by Brahmá, who, according to the Vedas, approached his own daughter ; प्रजापतिवै खदुहितमभ्यध्यायदिति श्रुतिः । a mystery we have already had occasion to advert to (Ch. VII. n. 5). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

8 This is the usual account of Daksha's marriage, and is that of the Mahábhárata, Adi P. and of the Bráhma Purāṇa, which the Hari Vaṃsa, in the first part, repeats. In another portion, the Pushkara Máhátmya, however, Daksha, it is said, converts half himself into a female, by whom he begets the daughters presently to be noticed:

दक्षः प्राचेतसस्तस्यां कन्यार्या जनयत्प्रभुः । देहार्द्धयोगविधिना कन्याः पद्मनिभाननाः ।
This seems to be merely a new edition of an old story.

सुतां सुतपसा युक्तां महतीं लोकधारिणीम् ।
 अथ पुत्रसहस्राणि वैरण्यां पञ्च वीर्यवान् ॥९०॥
 असिकन्यां जनयामास सर्गहेतोः प्रजापतिः ।
 तान् दृष्ट्वा नारदो विप्रः संविवर्द्धयिषून् प्रजाः ।
 सङ्गम्य प्रियसंवादो देवर्षिरिदमब्रवीत् ॥९१॥
 हे हर्यश्वा महावीर्याः प्रजा यूयं करिष्यथ ।
 ईदृशो लक्ष्यते यत्नो भवतां श्रूयतामिदम् ॥९२॥
 बालिशा बत यूयं वै नास्या जानीथ वै भुवः ।
 अन्तरूर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः ॥९३॥
 ऊर्ध्वं तिर्य्यगधश्चैव यदा प्रतिहता गतिः ।
 तदा कस्माद् भुवो नान्तं सर्व्वं द्रक्ष्यथ बालिशाः । ९४
 ते तु तद्वचनं श्रुत्वा प्रयाताः सर्व्वतो दिशम् ।
 अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः ॥९५॥

thousand mighty sons, through whom he expected the world should be peopled. Nārada, the divine Rshi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: "Illustrious Haryasvas, it is evident that your intention is to beget posterity ; but first consider this: why should you, who, like fools, know not the middle, the height, and depth of the world,⁹ propagate offspring ? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe ?" Having heard the words of Nārada, the sons of Daksha dispersed themselves through the regions, and to the present day have not returned ; as rivers that lose themselves in the ocean come back no more,

हर्यश्वेष्वथ नष्टेषु दक्षः प्राचेतसः पुनः ।

वैरण्यामथ पुत्राणां सहस्रमसृजत् प्रभुः ॥९६॥

विवर्द्धयिषवस्ते तु शबलाश्वाः प्रजाः पुनः ।

पूर्व्वोक्तं वचनं ब्रह्मन् नारदेन प्रचोदिताः ॥९७॥

The Haryasvas having disappeared, the patriarch Daksha begot by the daughter of Viraṇa a thousand other sons. They, who were

9 भुवोऽन्तरूर्ध्वमधश्च । The commentator explains it to mean the origin, duration, and termination of subtle rudimental body ; but the Padma and Linga P. distinctly express it, 'the extent of the earth.' भुवः प्रमाणा सर्व्वत्र ज्ञात्वोर्ध्वमध एव च ।

अन्योऽन्यमूचुस्ते सर्वे सम्यगाह महामुनिः ।
 भ्रातॄणां पदवी चैव गन्तव्या नात्र संशयः ॥९८॥
 ज्ञात्वा प्रमाणं पृथ्व्याश्च प्रजाः सक्ष्यामहे ततः ।
 तेऽपि तेनेत्र मार्गेण प्रयाताः सव्वंतो दिशम् ।
 अद्यापि न निवर्तन्ते समद्रेभ्य इवापगाः ॥९९॥
 ततः प्रभृति वै भ्राता भ्रातुरन्वषणं द्विज ।
 प्रयातो नश्यति तथा तन्न कार्यं विजानता ॥१००॥
 तांश्चापि नष्टान् विज्ञाय पुत्रान् दक्षः प्रजापतिः ।

क्रोधं चक्रे महाभागो नारदं स शशाप च ॥१०१॥

named Savalásvas, were desirous of engendering posterity, but were dissuaded by Nárada in a similar manner. They said to one another "What the Muni has observed is perfectly just. We must follow the path that our brothers have travelled, and when we have ascertained the extent of the universe, we will multiply our race." Accordingly they scattered themselves through the regions, and, like rivers flowing into the sea, they returned not again. Henceforth brother seeking for brother disappears, through ignorance of the products of the first principle of things. Daksha the patriarch, on finding that all these his sons had vanished, was incensed, and denounced an imprecation upon Nárada.¹⁰

10 Nárada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahábhárata (Adi P.) notices only one set of sons, who, it is said, obtained Moksha, or liberation, through Nárada's teaching them the Sánkhyá philosophy. The Bráhma, Matsya, Váyu, Linga, Padma, Agni, and Bhágavata Purānas tell the story much as in the text, and not infrequently in the same words. In general they merely refer to the imprecation denounced upon Nárada, as above. The Bhagayata specifies the imprecation to be perpetual peripateticism. Daksha says to him, 'There shall not be a resting place for thee in all these regions:'

तस्मान्नोकेषु ते मूढ न भवेद्भ्रमतः पदं ।
 The Kúrma repeats the imprecation merely to the effect that Nárada shall perish, and gives no legend. In the Brahma Vaiivartta, Nárada is cursed by Brahmá, on a similar occasion, to become the chief of the Gandharbas, whence his musical propensities: but the Bhágavata, VI, 7, has the reverse of this legend, and makes him first a Gandharba, then a Śūdra, then the son of Brahmá. The Bráhma P., and after it the Hari Vamśa and the Váyu P., have a different and not very intelligible story. Daksha, being about to pronounce an imprecation upon Nárada, was appeased by Brahmá and the Rshis, and it was agreed between them that Narada should be again born, as the son of Kaśyapa, by one of Daksha's daughters. This seems to be the gist of the legend, but it is very confusedly told. The version of the Bráhma P., which is the same as that of Hari Vamśa, may be thus rendered: "The smooth-speak-

सर्गकामस्ततो विद्वान् स मैत्रेय प्रजापतिः ।

षष्टि दक्षोऽसृजत् कन्या वैरण्यामिति नः श्रुतम् ॥१०२॥

ददा स दश धर्माय कश्यपाय त्रयोदश ।

सप्तविंशति सोमाय चतस्रोऽरिष्टनेमिने ॥१०३॥

Then, Maitreya, the wise patriarch, it is handed down to us, being anxious to people the world, created sixty daughters of the daughter of Virāṇa ;¹¹ ten of whom he gave to Dharma, thirteen to

ing Nārada addressed the sons of Daksha for their destruction and his own; for the Muni Kaśyapa begot him as a son, who was the son of Brahmá, on the daughter of Daksha, through fear of the latter's impregnation. He was formerly the son of Parameshthí (Brahmá), and the excellent sage Kaśyapa next begot him, as if he were his father, on Asikní, the daughter of Virāṇa. Whilst he was engaged in beguiling the sons of the patriarch, Daksha, of resistless power, determined on his destruction; but he was solicited by Brahmá, in the presence of the great sages, and it was agreed between them that Nārada, the son of Brahmá, should be born of a daughter of Daksha. Consequently Daksha gave his daughter to Parameshthí, and by her was Nārada born. Now several difficulties occur here. Asikní is the wife, not the daughter, of Daksha; but this may be a blunder of the compiler, for in the parallel passage of the Váyu no name occurs. In the next place, 'who is this daughter? for, as we shall see, the progeny of all Daksha's daughters are fully detailed, and in no authority consulted is Nārada mentioned as the son of either of them, or as the son of Kaśyapa. Daksha, too, gives his daughter, not to Kaśyapa, but to Parameshthí, or Brahmá. The commentator on the Hari Vaṃsa solves this by saying he gives her to Brahmá for Kaśyapa. The same bargain is noticed in the Váyu, but Nārada is also said there to be adopted by Kaśyapa: स विप्रः कश्यपस्येति कृत्विमः । Again, - however, it gives Daksha's imprecation in the same words as the Hari Vaṃsa ; a passage, by the way, omitted in the Bráhma : नारद नाशमेहीति गर्भवासं वसेति च । 'Nārada, perish (in your present form), and take up your abode in the womb.' Whatever may be the original of this legend, it is evidently imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vaṃsa can scarcely be admitted as correct : assuredly असिकन्यामथवैरिण्यां भूयो देवर्षिसत्तमः । तं भूयो जनयामास पितेव च मुनिपुंगव । is not 'le Devarchi Dakcha, epoux d'Asikní, fille de Virāṇa, fut l'aieul de cet illustri mouni ainsi régénéré.' देवर्षिसत्तमः is more consistently said by the commentator to mean Kaśyapa. The Váyu P. in another part, a description of the different orders of Rshis, states that the Devarshis Parvata and Nārada were sons of Kaśyapa : पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ । In the account of Kárttavírya, in the Bráhma P. and Hari Vaṃsa, Nārada is introduced as a Gandharbha, the son of Varidása ; being the same, according to the commentator on the latter, as the Gandharba elsewhere called Upavarhana.

11 The prior specification (p. 96) was fifty. The Mahábhárata, Adi P., and, again, Moksha Dharma, has the same number. The

द्वे चैव बहुपुत्राय द्वे चैवाङ्गिरसे तथा ।

द्वे कृशाश्वाय विदुषे तासां नामानि मे शृणु ॥१०४

अरुन्धती वसुर्यामी लम्बा भानुर्मरुत्वती ।

सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च ता दश ॥१०५

धर्मपत्न्यो दश त्वेतास्तदपत्यानि मे शृणु ।

विश्वेदेवास्तु विश्वायाः साध्या साध्यान् व्यजायत ॥१०६॥

मरुत्वत्या मरुत्वन्तो वसोस्तु वसवः स्मृताः ॥१०७॥

Kāsyapa, and twenty-seven to Soma, four to Arishṭanemi, two to Bahuputra, two to Angiras, and two to Kriśāsva. I will tell you their names. Arundhatī, Vasu, Yámī, Lambá, Bhánū, Marutvatī, Sankalpá, Muhūrtrá, Sádhyá, and Viśvá were the ten wives of Dharma,¹² and bore him the following progeny. The sons of Viśvá were the Viśvádevas ;¹³ and the Sádhyas,¹⁴ those of Sádhyá. The Máruts, or winds, were the children of Marutvatī ; the Vasus, of

Bhágavata, Kūrma, Padma, Linga, and Váyu P. state sixty. The former is perhaps the original, as the fullest and most consistent details relate to them and their posterity.

12 This is the usual list of Dharma's wives. The Bhágavata substitutes Kakud for Arundhatī. The Padma P., Matsya P., and Hari Vamśa contain two different account of Daksha's descendants: the first agrees with our text; the second, which is supposed to occur in the Padma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or

Padma P.	Hari Vamśa.	Matsya.
Lakshmi	Lakshmi	Lakshmi
Sarasvatī	Kīrtī	Sarasvatī
Gangá	Sádhyá	Sádhyá
Viśveśá	Viśvá	Viśveśá
Sávitri	Marutvatī	Urjjasvatī.

There is evident inaccuracy in all the copies, and the names may in some instances be erroneous. From the succeeding enumeration of their descendants, it appears that Káma was the son of Lakshmi; the Sádhyas, of Sádhyá; the Viśvádevas, of Viśvá; the Máruts, of Marutvatī; and the Vasus, of Devī, who may be either the Sarasvatī or Sávitri of the previous enumeration.

13 The Viśvádevas are a class of gods to whom sacrifices should be offered daily. Manu, III. 121. They are named in some of the Purájas, as the Váyu and Matsya : the former specifying ten ; the latter, twelve.

14 The Sádhyas, according to the Váyu, are the personified rites and prayers of the Vedas, born of the metres, and partakers of the sacrifices : साध्या नाम महाभागा छन्दजा यज्ञभागिनः । सर्वे मन्त्रशरीराः । The same work names twelve, which are all names of sacrifice and formulæ, as Darśa, Paurnamáśa, Vrihadaśva, Rathantara, &c. The Matsya P.,

भानोस्तु भानवः पुत्रा मुहूर्त्तायां मुहूर्त्तजाः ।
 लम्बायाश्चैव घोषोऽथ नागवीथी तु यामिजा ॥१०८
 पृथिवीविषयं सर्व्वमरुन्धत्यां व्यजायत ।
 संकल्पायान्तु सर्वात्मा जज्ञे संकल्प एव तु ॥१०९॥
 ये त्वनेकवसुप्राणा देवा ज्योतिःपुरोगमाः ।
 वसवोऽष्टौ समाख्यातास्तेषां वक्ष्यामि विस्तरम् ॥११
 आपो ध्रुवंश्च सोमश्च धरश्चैवानिलोऽनलः ।
 प्रत्यूषश्च प्रभावश्च वसवो नामभिः स्मृताः ॥१११॥
 आपस्य पुत्रो वैतरण्यः श्रमः श्रान्तो ध्वनिस्तथा ।
 ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकालनः ॥११२॥
 सोमस्य भगवान् वर्चा वर्चस्वी येन जायते ।
 धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा ॥११३॥
 मनोहरायाः शिशिरः प्राणोऽथ वरुणस्तथा ।
 अनिलस्य शिवा भार्या तस्याः पुत्रो मनोजवः ॥११४
 अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य च ।
 अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत ॥११५॥

Vasu. The Bhánus (or suns) of Bhánu ; and the deities presiding over moments, of Muhūrtrá. Ghosha was the son of Lambá (an arc of the heavens) ; Nágavíthí (the milky way), the daughter of Yámí (night). The divisions of the earth were born of Arundhatí ; and Sankalpa (pious purpose), the soul of all, was the son of Sankalpá. The deities called Vasus, because, preceded by fire, they abound in splendour and might,¹⁵ are severally named Āpa, Dhruva, Soma, Dhava (fire), Anila (wind), Anala (fire), Pratyūsha (day-break), and Prabhása (light). The four sons of Āpa were Vaitandya, Śrama (weariness), Śránta (fatigue), and Dhur (burthen). Kála (time), the cherisher of the world, was the son of Dhruva. The son of Soma was Varchas (light), who was the father of Varchasví (radiance). Dhava had, by his wife Manohará (loveliness), Draviṇa, Hutahavyaváha, Śísira, Práṇa, and Ramaṇa. The two sons of Anila (wind), by his wife Sivá, were Manojava (swift as thought) and Avijnátagati (untraceable motion). The son of Agni (fire), Kumára, was born

Padma P., and Hari V. have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Ísa, Aruṇi, &c.

15 Or, according to the Padma P., because they are always present in light, or luminous irradiation : ज्योतिषायां तु ये देवा व्यापका सर्व्वतो दिशं । वसवस्ते समा व्याताः ॥

तस्य शाखा विशाखश्च नैगमेयश्च पृष्ठजाः ।
 अपत्यं कृत्तिकानान्तु कार्तिकेय इति स्मृतः ॥११६॥
 प्रत्यूषस्य विदुः पुत्रमृषि नाम्नाथ देवलम् ।
 द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ ॥११७॥
 बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मचारिणो ।
 योगसिद्धा जगत्कृस्नमसक्ता विचरत्युत ॥११८॥
 प्रभासस्य तु सा भार्य्या वसूनामष्टमस्य च ।
 विश्वकर्मा महाभागस्तस्यां जज्ञे प्रजापतिः ॥११९॥
 कर्ता शिल्पसहस्राणां त्रिदशानाञ्च वर्द्धकिः) ।
 भूषणानाञ्च सर्वेषां कर्ता शिल्पवतां वरः ॥१२०॥
 यः सर्वेषां विमानानि देवतानां चकार ह ।
 मनुष्याश्चोपजीवन्ति यस्य शिल्पं महात्मनः ॥१२१॥
 तस्य पुत्रास्तु चत्वारस्तेषां नामानि मे शृणु ।
 अजैकपादहिर्ब्रध्नस्त्वष्टा रुद्रश्च बुद्धिमान् ।
 त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशाः ॥१२२॥
 हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः ।
 वृषाकपिश्च शम्भुश्च कपर्दी रैवतस्तथा ॥१२३॥
 मृगव्याधश्च शर्व्वश्च कपाली च महामुने ।

in a clump of Sara reeds: his sons were Sákha, Visákha, Naigameya, and Prishthaja. The offspring of the Kṛttikás was named Kártikeya. The son of Pratyūsha was the Ṛshi named Devala, who had two philosophic and intelligent sons.¹⁶ The sister of Váchaspati, lovely and virtuous, Yogasiddhá, who pervades the whole world without being devoted to it, was the wife of Prabhása, the eighth of the Vasus, and bore to him the patriarch Visvakarmá, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the self-moving chariots of the deities, and by whose skill men obtain subsistence. Ajaikapád, Ahirvradhna, and the wise Rudra Tvashtri, were born; and the self-born son of Tvashtri was also the celebrated Vísvarūpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurūpa, Tryambaka, Aparájita, Vrishakapi, Sambhu,

16 The Váyu supplies their names Kshamávaritta (patient) and Manasvin (wise).

एकादशैते प्रथिता रुद्रास्त्रिभुवनेश्वराः ॥१२४॥

Kapardī, Raivata, Mrigavyādha, Sarva, and Kapāli ;¹⁷ but there are a hundred appellations of the immeasurably mighty Rudras.¹⁸

17 The passage is. अजैकपादहिमं भ्रम् त्वष्टा रुद्रश्च बुद्धिमान् । त्वष्टुश्चाप्यात्मज पुत्रो विश्वरूपो महायशाः ॥ Whose sons they are does not appear ; the object being, according to the comment, to specify only the 'eleven divisions or modifications of the youngest Rudra. Twasṭa : त्वष्टुरनुजस्य रुद्रस्यैकादशधा विभागं । We have, however, an unusual variety of reading here in two copies of the comment : "The eleven Rudras, in whom the family of Tvasṭri (a synonym, in may be observed, sometimes of Viśvakarmā) is included, were born. The enumeration of the Rudra ends with Aparājita, of whom Tryambaka is the epithet : " अजैकपादयश्चैकादशरुद्रा जज्ञिरे मध्येत्वष्टृवंशयुक्ता रुद्रसंख्यासमापनमपराजित इति त्र्यम्बकविशेषणं । Accordingly the three last names in all the other copies of the text are omitted in these two ; their places being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Vāyu and Brāhma P. the Rudras are the children of Kaśyapa by Surabhi : the Bhāgavata makes them the progeny of Bhūta and Sarūpā : the Matsya, Padma, and Hari V., in the second series, the offspring of Surabhi by Brahmā. The names in three of the Paurānic authorities run thus :

Vāyu.	Matsya.	Bhāgavata.
Ajaikapād	Ajaikapād	Ajaikapād
Ahivradhna	Ahivradhna	Ahivradhna
Hara	Hara	Ugra
Nirrita	Nirriti	Bhīma
Īsvara	Pingala	Vāma
Bhuvana	Dahana	Mahān
Angāraka	Aparājita	Bahurūpa
Arddhaketu	Mrigavyādha	Vrishakapi
Mrityu	Senāni	Aja
Sarpa	Sajja	Bhava
Kapāli	Kapāli	Raivata.

The Brāhma or Hari V., the Padma, the Linga, &c. have other varieties ; and the Lexicons have a different reading from all, as in that of Jaśādhara they are Ajaikapad, Ahivradhna, Virūpāksha, Sureśvara, Jayanta, Bahurūpaka, Tryambaka, Aparājita, Vaivaśwata, Śavitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Linga P.

18 The posterity of Daksha's daughters by Dharma are clearly allegorical personifications chiefly of two classes, one consisting of astronomical phenomena, and the other of portions or subjects of the ritual of the Vedas.

शतं त्वेवं समाख्यातं रुद्राणाममितौजसाम् ।
 अदितिर्दितिर्दनुः काला अरिष्टा सुरसा तथा ॥१२५॥
 सुरभिविन्ता चैव ताम्ना क्रोधवशा इरा ।
 कद्रुं मुनिश्च धर्मज्ञ तदपत्यानि मे शृणु ॥१२६॥
 पूर्वमन्वन्तरे श्रेष्ठा द्वादशासन् सुरोत्तमाः ।
 तुषिता नाम तेऽन्योन्यमूचुर्वैवस्वतेऽन्तरे ॥१२७॥
 उपस्थितेऽतियशसश्चाक्षुषस्यान्तरे मनोः ।
 समवायीकृताः सर्वे समागम्य परस्परम् ॥१२८॥
 आगच्छत द्रुतं देवा अदितिं संप्रविश्य वै ।
 मन्वन्तरे प्रसूयामस्तन्नः श्रेयो भविष्यति ॥१२९॥
 एवमुक्त्वा तु ते सर्वं चाक्षुषस्यान्तरे मनोः ।
 मारीचात् कश्यपाज्जातास्ते दित्या दक्षकन्यया ॥१३०॥

The daughters of Daksha who were married to Kaśyapa were Aditi, Diti, Danu, Arishtá, Surasá, Surabhi, Vinatá, Támrá, Krodhavaśá, Idá, Khasá, Kadru, and Muni ;¹⁹ whose progeny I will describe to you. There were twelve celebrated deities in a former Manvantara, called Tushitas,²⁰ who, upon the approach of the present period, or in the reign of the last Manu, Chákshusha, assembled, and said to one another, "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manvantara, for thereby we shall again enjoy the rank of gods:" and accordingly they were born the sons of Kaśyapa, the son of Maríchi,

19 There is some, though not much, variation in these names in different Purānas. The Bhágavata has Saramá, Kashṭha, and Timi, the parents severally of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatá, Khasá, and Kadru ; disposing of the first and last differently. The Váyu has Pravá in place of Arishtá, and Anáyush or Danáyush for Surasá. The Padma P., second series, substitutes Kálá, Anáyush, Sinhiká, Piśáchá, Vách for Arishtá, Surasá, Suravi, Támrá, and Muni ; and omits Idá and Khasá. In the Uttara Khaṇḍa of the same, Kaśyapa's wives are said to be but four, Aditi, Diti, Kadru and Vinatá.

20 In the sixth reign, or that of Chákshusha Manu, according to the text ; but in book III. ch. 1. the Tushitas are the gods of the second or Svárochisha Manvantara. The Váyu has a much more complete legend than any other Purāna on this subject. In the beginning of the Kalpa twelve gods, named Jayas, were created by Brahmá, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands ; on which he cursed them to be repeatedly born in each Manvantara till the seventh. They were accordingly, in the several successive Manvantaras. Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sádhyas, and Adityas. Our authority and some others, as the Bráhma, have apparently intended to refer to this account. but have confused the order of the series.

तत्र विष्णुश्च शक्रश्च जज्ञाते पुनरेव च ।
 अर्यमा चैव धाता च त्वष्टा पूषा तथैव च ॥१३१॥
 विवस्वान् सविता चैव मित्रो वरुण एव च ।
 अंशो भगश्चादितिजा आदित्या द्वादश स्मृताः ॥१३२॥
 चाक्षुषस्यान्तरे पूर्वमासन् ये तुषिताः सुराः ।
 वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः ॥१३३॥

by Aditi, the daughter of Daksha ; thence named the twelve Ādityas ; whose appellations were respectively, Vishnu, Sakra, Āryaman, Dhūtī, Tvāshtri, Pūshan, Vivasvat, Savitri, Mitra, Varuṇa, Anśa, and Bhaga.²¹ These, who in the Chākshusha Manvantara were the gods called Tushitas, were called the twelve Ādityas in the Manvantara of Vaivaśvata.

याः सप्तविंशतिः प्रोक्ताः सोमपत्न्योऽथ सुव्रताः ।
 सन्वा नक्षत्रयोगिन्यस्तन्नाभ्यश्चैव ताः स्मृताः ॥१३४॥
 तासामपत्यान्यभवन् दीप्तान्यमिततेजसा ।
 अरिष्टनेमिपत्नीनामपत्यानीह षोडश ॥१३५॥
 बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः ।
 प्रत्यङ्गिरसजाः श्रेष्ठा ऋचो ब्रह्मर्षिसत्कृताः ॥१३६॥

The twenty-seven daughters of the patriarch who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour²². The wives of Arishtanemi bore him sixteen children²³. The daughters of Bahuputra were the four lightnings²⁴. The excellent Pratyangirasa

21 The Purāṇas that contain this genealogy agree tolerably well in these names. The Bhāgavata adds many details regarding some of the Ādityas and their descendants.

22 The Nakshatra Yoginis, or chief stars of the lunar mansions, or asterisms in the moon's path.

23 None of the authorities are more specific on the subject of Arishtanemis' progeny: In the Mahābhārata this is said to be another name of Kaśyapa : मरीचेः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते । अरिष्टनेमिरित्येकं कश्यपेत्परं विदुः ॥ The Bhāgavata substitutes Tārksa for this personage, said by the commentator to be likewise another name of Kaśyapa. His wives are, Kadru, Vinatā, Patangi, and Yāminī, mothers of snakes, birds, grasshoppers, and locusts.

24 Enumerated in astrological works as brown, red, yellow, and white ; portending severally wind, heat, rain, famine.

कृशाश्वस्य तु दवर्ष देवप्रहरणाः स्मृताः ।

एत युगसहस्रान्ते जायन्ते पुनरेव हि ॥१३७॥

Richas were the children of Angiras²⁵, descended from the holy sage: and the deified weapons of the gods²⁶ were the progeny of Kriśáśva.

सर्वे देवगणास्तात त्रयस्त्रिंशत् तु छन्दजाः ।

तेषामपीह सततं निरोधोत्पत्तिरुच्यते ॥१३८॥

यथा सूर्यस्य मैत्रेय उदयास्तमयाविह ।

एवं देवनिकायास्ते संभवन्ति युगे युगे ॥१३९॥

These classes of thirty-three divinities²⁷ are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death: but, Maitreya, these divine personages exist age after age in the same manner as the sun sets and rises again.

दित्याः पुत्रद्वयं जज्ञे कश्यपादिति नः श्रुतम् ।

हिरण्यकशिपुरुचैव हिरण्याक्षश्च द्रुजेयः ॥१४०॥

सिंहिका चाभवत् कन्या विप्रचित्तेः परिग्रहः ।

हिरण्यकशिपोः पुत्राश्चत्वारः प्रथितौजसः ॥१४१॥

It has been related to us, that Diti had two sons by Kasyapa, named Hiranyakaśipu and the invincible Hiranyáksha: she had also a daughter, Sinhiká, the wife of Vprachitti. Hiranyakaśipu was the father of four mighty sons, Anuhláda, Hláda, the wise Prahláda, and

25 The Richas, or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhágavata calls the wives of Angiras, Svadhá and Satí, and makes them the mothers of the Pitrs and the Atharvan Veda severally.

26 The Śastra devatas, 'gods of the divine weapons;' a hundred are enumerated in the Rámáyana, and they are there termed the sons of Kriśáśva by Jayá and Vijayá, daughters of the Prajapati; that is, of Daksha. The Bhágavata terms the two wives of Kriśáśva, Archish (flame) and Dhishaṇá; the former is the mother of Dhūmaketu (comet); the latter, of four sages, Devala, Vedaśiras, Vayuna, and Manu. The allegorical origin of the weapons is undoubtedly the more ancient.

27 This number is founded upon a text of the Vedas, which to the eight Vasus, eleven Rudras, and twelve Ādityas, adds Prajapati, either Brahmá or Daksha, and Vashatkára, 'deified oblation. अष्टौ वसव एकादश रुद्रा द्वादशादित्याः प्रजापतिर्वषट्कारश्चेति श्रुत्युक्ताः । They have the epithet Chhandajā, as born in different Manvantaras, of their own will: अन्ततः स्वेच्छातो जायन्ते छन्दजाः ।

अगुह्लादश्च ह्लादश्च प्रह्लादश्चैव बुद्धिमान् ।
 संह्लादश्च महावीर्या दैत्यवंशविवर्द्धनाः ॥१४२॥
 तेषां मध्ये महाभाग सर्वत्र समदृग् वशी ।
 प्रह्लादः परमां भक्तिं य उवाह जनार्दने ॥१४३॥
 दैत्येन्द्रदीपितो वह्निः सर्वाङ्गोपचितो द्विज ।
 न ददाह च यं विप्र वासुदेवे हृदि स्थिते ॥१४४॥
 महार्णवान्तः सलिले स्थितस्य चलतो मही ।
 चचाल सकला यस्य पाशबद्धस्य धीमतः ॥१४५॥
 न भिन्नं विविधैः शस्त्रैर्यस्य दैत्येन्द्रपातितैः ।
 शरीरमद्रिकठिनं सर्वत्राच्युतचेतसः ॥१४६॥
 विषानलोज्ज्वलमुखा यस्य दैत्यप्रचोदिताः ।
 नान्ताय सर्पपतयो बभूवुरुरुतेजसः ॥१४७॥
 शैलैराक्रान्तदेहोऽपि यः स्मरन् पुरुषोत्तमम् ।
 तत्याज नात्मनः प्राणान् विष्णुस्मरणदंशितः ॥१४८॥
 पतन्तमुच्चादवनिर्यमुपेत्य महामतिम् ।
 दधार दैत्यपतिना क्षिप्तं स्वर्गनिवासिना ॥१४९॥

the heroic Sanhláda, the augmentor of the Daitya race²⁸. Amongst these, the illustrious Prahláda, looking on all things with indifference, devoted his whole faith to Janárddana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Váśudeva was cherished; and all the earth trembled when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destroy him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Vishṇu, and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing

28 The Purānas generally concur in this genealogy, reading sometimes Anuhráda, Hráda, &c. for Anuhláda and the rest. Although placed second in the order of Kaśyapa's descendants, the Daityas are in fact the elder branch. Thus the Mahábhárate, Moksha Dharma, calls Diti the senior wife of Kaśyapa : तासां ज्येष्ठाभवदितिः । and the Váyu terms Hiranyakaśipu and Hiranyáksha the eldest of all the sons of that patriarch : कश्यपस्यात्मजौ तौ वै सर्वेभ्यः पूर्व्वजौ स्मृतौ । So, "Titan and his enormous brood" were "heaven's first born."

यस्य संशोषको वायुर्देहे दैत्येन्द्रयोजितः ।
 अवाप संक्षयं सद्यश्चित्तस्थे मधुसूदने ॥१५०॥
 विषाणभङ्गमुन्मत्ता मदहानिञ्च दिग्गजाः ।
 यस्य वक्षःस्थले प्राप्ता दैत्येन्द्रपरिणामिताः ॥१५१॥
 यस्य चोत्पादिता कृत्या दैत्यराजपुरहितैः ।
 बभूव नान्ताय पुरा गोविन्दासक्तचेतसः ॥१५२॥
 शम्बरस्य च मायानां सहस्रमतिमायिनः ।
 यस्मिन् प्रयुक्तं चक्रेण कृष्णस्य वितथीकृतम् ॥१५३॥
 दैत्येन्द्रसूदोषहतं यस्तु हालाहलं विषम् ।
 जारयामास मनिमानविकारममत्सरी ॥१५४॥
 समचेता जगत्यस्मिन् यः सर्वेष्वेव जन्तुषु ।
 यथात्मनि तथान्यत्र परं मैत्रगुणान्वितः ॥१५५॥
 धर्मात्मा सत्यशौचादिगुणानामाकरस्तथा ।
 उपमानमशेषाणां साधूनां यः सदाभवत् ॥१५६॥

in Svarga, earth received him unharmed. The wind sent into his body to wither him up was itself annihilated by him, in whom Madhusūdana was present. The fierce elephants of the spheres broke their tusks, and veiled their pride, against the firm breast which the lord of the Daityas had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda: and the thousand delusions of the fraudulent Samvara, counteracted by the discus of Kṛṣṇa, were practised without success. The deadly poison administered by his father's officers he partook of unhesitatingly, and without its working any visible change; for he looked upon the world with mind undisturbed, and, full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous; an inexhaustible mine of purity and truth; and an unfailing model for all pious men.

CHAPTER XVI

मैत्रेय उवाच ।

कथितो भवता वंशो मानवानां महामुने ।
 कारणञ्चास्य जगतो विष्णुरेव सनातनः ॥१॥
 यच्चैतद् भगवानाह प्रह्लादं दैत्यसत्तमम् ।
 ददाह नाग्निर्नास्त्रैश्च क्षणस्तत्याज जीवितम् ॥२॥
 जगाम वसुधा क्षोभं प्रह्लादे सलिले स्थिते ।
 बन्धबद्धे विचलति विक्षिप्ताङ्गैः समाहता ॥३॥
 शैलेराक्रान्तदेहोऽपि न ममार च यः पुरा ।
 न्वयैवातीव माहात्म्यं कथितं यस्य धीमतः ॥४॥
 तस्य प्रभावमतुलं विष्णोर्भक्तिमतो मुने ।
 श्रोतुमिच्छामि यस्येतच्चरितं दीप्ततेजसः ॥५॥
 किं निमित्तमसौ शस्त्रैर्विधत्तो दितिजैर्मुने ।
 किमर्थञ्चाब्धिसलिले निक्षिप्तो धर्मतत्परः ॥६॥
 आक्रान्तः पर्वतैः कस्मात् कस्माद्दृष्टो महोरगैः ।
 क्षिप्तः किमद्रिशिखरात् किं वा पावकसञ्चये ॥७॥
 दिग्दन्तिनां दन्तभ्रमिं स च कस्मान्निरूपितः ।
 संशोषकोऽनिलश्चास्य प्रयुक्तः किं महासुरैः ॥८॥
 कृत्याञ्च दैत्यगुरवो युयुजुस्तत्र किं मुने ।
 शम्बरश्चापि मायानां सहस्रं किं प्रयुक्तवान् ॥९॥

Malitreyā.—Venerable Muni, you have described to me the races of human beings, and the eternal Vishṇu, the cause of this world; but who was this mighty Prahlāda, who whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth trembled, shaken by his movements, even though in bonds; and who, overwhelmed with rocks, remained unhurt. I am desirous to hear an account of the unequalled might of that sage worshipper of Vishṇu, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti? why was so righteous a person thrown into the sea? wherefore was he overwhelmed with rocks? why bitten by venomous snakes? why hurled from the mountain crest? why cast into the flames? why was he made a mark for the tusks of the elephants of the spheres? wherefore was the blast of death directed against him by the enemies of the gods? why did the priests of the Daityas practise ceremonies

हालाहलं विषमहो दैत्यसूदैर्महात्मनः ।
 कस्माद् दत्तं विनाशाय यद् जीर्णं तेन धीमता ॥१०॥
 एतत् सर्वं महाभाग प्रह्लादस्य महात्मनः ।
 चरितं श्रोतुमिच्छामि महामाहात्म्यसूचकम् ॥११॥
 न हि कौतूहलं तत्र यद् दैत्यैर्न हतो हि सः ।
 अनन्यमनसो विष्णौ कः शक्नोति निपातने ॥१२॥
 तस्मिन् धर्मपरे नित्यं केशवाराधानोद्यते ।
 स्ववंशप्रभवैर्दैत्यैः कर्तुं द्वेषोऽतिदुष्करः ॥१३॥
 धर्मात्मनि महाभागे विष्णुभक्ते विमत्सरे ।
 देतेयैः प्रहृतं यस्मात् तन्ममाख्यातुमर्हसि ॥१४॥
 प्रहरन्ति महात्मानो विपक्षा अपि नेदृशे ।
 गुणैः समन्विते साधौ किं पुनर्यः स्वपक्षजः ॥१५॥
 तदेतत् कथ्यतां सर्वं विस्तरान्मुनिसत्तम ।
 दैत्येश्वरस्य चरितं श्रोतुमिच्छाम्यशेषतः ॥१६॥

for his destruction; why were the thousand illusions of Samvara exercised upon him? and for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son? All this I am anxious to hear: the history of the magnanimous Prahláda; a legend of great marvels. Not that it is a wonder that he should have been uninjured by the Daityas; for who can injure the man that fixes his whole heart on Vishnu? but it is strange that such inveterate hatred should have been shown, by his own kin, to one so virtuous, so unweariedly occupied in worshipping Vishnu. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Vishnu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence; how should his own father thus behave towards him? Tell me therefore, most illustrious Muni, the whole story in detail: I wish to hear the entire narrative of the sovereignty of the Daitya race.

CHAPTER XVII

पराशर उवाच ।

मैत्रेय श्रूयतां सम्यक् चरितं तस्य धीमतः ।
 प्रह्लादस्य सदोदारचरितस्य महात्मनः ॥१॥
 दितेः पुत्रो महावीर्यो हिरण्यकशिपुः पुरा ।
 त्रैलोक्यं वशमानिन्ये ब्रह्मणो वरदर्पितः ॥२॥
 इन्द्रत्वमकरोद् दैत्यः स चासीत् सविता स्वयम् ।
 वायुरग्निरपां नाथः सोमश्चाभून्महासुरः ॥३॥
 धनानामधिपः सोऽभूत् स एवासीत् स्वयं यमः ।
 यज्ञभागानशेषांस्तु स स्वयं बुभुजेऽसुरः ॥४॥
 देवाः स्वर्गं परित्यज्य तत्त्रासान्मुनिसत्तम ।
 विचेरुर्वनौ सर्वं विभ्राणा मानुषीं तनुम् ॥५॥
 जित्वा त्रिभुवनं सर्वं त्रैलोक्यैश्चर्य्यदर्पितः ।
 उपगीयामानो गन्धर्वैर्बुभुजे विषयान् प्रियान् ॥६॥
 पानासक्तं महात्मानं हिरण्यकशिपुं तदा ।
 उपासाञ्चकिरे सर्वे सिद्धगन्धर्वपन्नगाः ॥७॥

Parásara.—Listen, Maitreya, to the story of the wise and magnanimous Prahláda, whose adventures are ever interesting and instructive. Hiranyakaśipu, the son of Diti, had formerly brought the three worlds under his authority, confiding in a boon bestowed upon him by Brahmá.¹ He had usurped the sovereignty of Indra, and exercised of himself the functions of the sun, of air, of the lord of waters, of fire, and of the moon. He himself was the god of riches; he was the judge of the dead; and he appropriated to himself, without reserve, all that was offered in sacrifice to the gods. The deities therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharbas, enjoyed whatever he desired. The Gandharvas the Siddhas, and the snake-gods all attended upon the mighty Hiranyakaśipu, as he sat at the banquet. The Siddhas delighted stood

1 The boon, according to the Vāyu Purāna, was, that he should not be slain by any created being : the Kūrma adds, except by Vishṇu. The Bhágavata has a similar boon as the Vāyu, and therefore, says the commentator, Vishṇu assumed the form of the Nṛsiṃha, as being that of neither a man nor an animal.

अवाद्यञ्जगुश्चान्ये जयशब्दानथापरे ।

दैत्यराजस्य पुरतश्चक्रुः सिद्धा मुदान्विताः ॥८॥

तत्र प्रनृत्याप्सरसि स्फटिकाभ्रमयेऽसुरः ।

पपौ पानं मुदा युक्तः प्रासादे सुमनोहरे ॥९॥

before him, some playing on musical instruments, some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefull in the crystal palace, where the Asura with pleasure quaffed the inebriating cup.

तस्य पुत्रो महाभागः प्रह्लादो नाम नामतः ।

पपाठ बालपाठ्यानि गुरुोहे गतोऽर्भकः ॥१०॥

एकदा तु स धर्मात्मा जगाम गुरुणा सह ।

पानासक्तस्य पुरतः पितुर्दैत्यपतेस्तदा ॥११॥

पादप्रणामावनतं तमुत्थाप्य पिता सुतम् ।

हिरण्यकशिपुः प्राह प्रह्लादममितोजसम् ॥१२॥

पठ्यतां भवता वत्स ! सारभूतं सुभाषितम् ।

कालेनैतावता यत् ते सदोद्युक्तेन शिक्षितम् १२३

श्रूयतां तात ! वक्ष्यामि सारभूतं तवाज्ञया ।

समाहितमना भूत्वा यन्मे चेतस्यवस्थितम् ॥१४॥

अनादिमध्यान्तमजमवृद्धिक्षयमच्युतम् ।

प्रणतोऽस्मि महात्मानं सर्व्वकारणकारणम् ॥१५॥

एवं निशम्य दैन्येन्द्रः क्रोधसंरक्तलोचनः ।

विलोक्य तद्गुरुं प्राह स्फुरिताधरपल्लवः ॥१६॥

The illustrious son of the Daitya king, Prahlāda, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet as he was drinking. Hiranyakaśipu desired his prostrate son to rise, and said to him, "Repeat, boy, in substance, and agreeably, what during the period of your studies you have acquired." "Hear, sire," replied Prahlāda, "what in obedience to your commands I will repeat, the substance of all I have learned: listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal causes." On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his son, and said, "Vile

ब्रह्मबन्धो ! किमेतत् ते विपक्षस्तुतिसंहतम् ।

असारं ग्राहितो बालो मामवज्ञाय दुर्मते ! ॥१७॥

दैत्येश्वर ! न कोपस्य वशमागन्तुमर्हसि ।

ममोपदेशजनितं नायं वदति ते सुतः ॥१८॥

अनुशास्तोसि केनेदम् वत्स ! प्रह्लाद कथ्यताम् ।

ममोपदिष्टं नेत्येष प्रब्रवीति गुरुस्तव ॥१९॥

शास्ता विष्णुरशेषस्य जगतो यो हृदि स्थितः ।

तमृते परमात्मानं तात ! कः केन शास्यते ॥२०॥

कोऽयं विष्णुः सुदुर्बुद्धे ! यं ब्रवीषि पुनः पुनः ।

जगतामीश्वरस्येह पुरतः प्रसभं मम ॥२१॥

न शब्दगोचरे यस्य योगिध्येयं परं पदम् ।

यतो यश्च स्वयं विश्वं स विष्णुः परमेश्वरः ॥२२॥

परमेश्वरसंज्ञोऽज्ञ ! किमन्यो मय्यवस्थिते ।

तवास्ति मर्तुकामस्तु प्रब्रवीषि पुनः पुनः ॥२३॥

न केवलं तात ! मम प्रजानां स ब्रह्मभूतो भवतश्च विष्णुः ।

धाता विधाता परमेश्वरश्च प्रसीद कोपं कुरुषे किमर्थम् ॥२४॥

Brahman, what is this preposterous commendation of my foe, that, in disrespect to me, you have taught this boy to utter?" "King of the Daityas," replied the Guru, "it is not worthy of you to give way to passion: that which your son has uttered, he has not been taught by me." "By whom then," said Hiranyakaśipu to the lad, "by whom has this lesson, boy, been taught you? your teacher denies that it proceeds from him." "Vishnu, father," answered Prahlāda, "is the instructor of the whole world: what else should any one teach or learn, save him the supreme spirit?" "Blockhead," exclaimed the king, "who is this Vishnu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?" "The glory of Vishnu," replied Prahlāda, "is to be meditated upon by the devout; it cannot be described: he is the supreme lord, who is all things, and from whom all things proceed." To this the king rejoined, "Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?" "Vishnu, who is Brahma," said Prahlāda, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you: he is the supreme lord of all. Why should you, sire, be offended?" Hiranyakaśipu then exclaimed, "What

प्रविष्टः कोऽस्य हृदये दुर्बुद्धेरतिपापकृत् ।

येनेदृशान्यसाधूनि वदत्याविष्टमानसः ॥२५॥

न केवलं मद्हृदयं स विष्णु— राक्रम्य लोकान् सकलानवस्थितः ।

स मां त्वदादीश्च पितः ! समस्तान् समस्तचेष्टासु युनक्ति सर्वगः ॥२६॥

निष्क्राम्यतामयं दुष्टः शास्यताञ्च गुरोर्गृहे ।

योजितो दुर्मतिः केन विपक्षवितथस्तुतौ ॥२७॥

evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?" "Not into my heart alone," said Prahláda, "has Vishṇu entered, but he prevadas all the regions of the universe, and by his omnipresence influences the conduct of all beings, mine, father, and thine." "Away with the wretch," cried the king; "take him to his preceptor's mansion. By whom could he have been instigated to repeat the lying praises of my foe."

इत्युक्तोऽसौ तदा दैत्यैर्नीतो गुरुगृहं पुनः ।

जग्राह विद्यामनिशं गुरुशुश्रूषणोद्यतः ॥२८॥

कालेऽतीते च महति प्रह्लादमसुरेश्वरः ।

समाह्वयान्नवीत् पुत्र ! गाथा काचित् प्रगीयताम् ॥२९

यतः प्रधानपुरुषौ यतश्चैतच्चराचरम् ।

कारणं सकलस्यास्य स नो विष्णुः प्रसीदतु ॥३०॥

According to the commands of his father, Prahláda was conducted by the Daityas back to the house of his Guru; where, assiduous in attendance on his preceptor, he constantly improved in wisdom. After a considerable time had elapsed, the sovereign of the Asuras sent for him again; and on his arrival in his presence, desired him to recite some poetical composition. Prahláda immediately began, "May he from whom matter and soul originate, from whom all that moves or is unconscious proceeds, he who is the cause of all this creation, Vishnu,

2 The Purāṇas teach constantly incompatible doctrines. According to this passage, the Supreme Being is not the inert cause of creation only, but exercises the functions of an active Providence. The commentator quotes a text of the Veda in support of this view : अन्तः प्रविष्टः शास्ता जनानां सर्वोऽस्मा । 'Universal soul entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Purāṇas ; but apparently the most ancient parts of the Hindu ritual recognised an active ruler in the Creator of the universe ; the notion of abstract deity originating with the schools of philosophy.

दुरात्मा वध्यतामेष नानेनार्थोऽस्ति जीवता ।

स्वपक्षहानिकर्तृत्वाद् यः कुलाङ्गारतां गतः ॥३१

इत्याज्ञप्तास्ततस्तेन प्रगृहीतमहायुधाः ।

उद्यतास्तस्य नाशाय दैत्याः शतसहस्रशः ॥३२॥

विष्णुः शस्त्रेषु युष्माकं मयि चासौ यथा स्थितः ।

दैतेयास्तेन सत्येन मा कामन्त्वायुधानि मे ॥३३॥

ततस्तेः शतशो दैत्यैः शस्त्रौघैराहतोऽपि सन् ।

नावाप वेदनामल्पामभूच्चैव पुनर्नवः ॥३४॥

दुर्बुद्धे ! विनिवर्त्तस्व वैरिपक्षस्तवादतः ।

अभयं ते प्रयच्छामि मातिमूढमतिर्भव ॥३५॥

भयं भयानामपहारिणि स्थिते मनस्यनन्ते मम कुत्र तिष्ठति ।

यस्मिन् स्मृते जन्मजरान्तकादि—भयानि सर्वाण्यपयान्ति तात ॥३६

be favourable unto us.' On hearing which, Hiranyakaśipu exclaimed, "Kill the wretch; he is not fit to live, who is a traitor to his friends, a burning brand to his own race:" and his attendants, obedient to his orders, snatched up their weapons, and rushed in crowds upon Prahláda, to destroy him. The prince calmly looked upon them, and said, "Daityas, as truly as Vishṇu is present in your weapons and in my body, so truly shall those weapons fail to harm me:" and accordingly, although struck heavily and repeatedly by hundreds of the Daityas, the prince felt not the least pain, and his strength was ever renewed. His father then endeavoured to persuade him to refrain from glorifying his enemy, and promised him immunity if he would not be so foolish as to persevere: but Prahláda replied, that he felt no fear as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was alone sufficient to dissipate all the perils consequent upon birth or human infirmities.

भो भोः सर्पा ! दुराचारमेनमत्यन्तदुर्मतिम् ।

विषज्वालाकुलैर्वृक्तैः सद्यो नयत संक्षयम् ॥३७॥

इत्युक्तास्तेन ते सर्पाः कुहकास्तक्षकान्धकाः ।

अदशन्त समस्तेषु गात्रेष्वतिविषोल्बणाः ॥३८॥

Hiranyakaśipu, highly exasperated, commanded the serpents to fall upon his disobedient and insane son, and bite him to death with their envenomed fangs: and thereupon the great snakes Kuhaka, Takshaka, and Andhaka, charged with fatal poison, bit the prince in every part

स त्वासक्तमतिः कृष्णे दश्यमानो महोरगेः ।

न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः ।३९

दंष्ट्रा विशीर्णा मणयः स्फुटन्ति फणेषु तापो हृदयेषु कम्पः ।

नास्य त्वचः स्वल्पमपीह भिन्नं प्रशाधि दैत्येश्वर ! कार्यमन्यत् ॥४०

हे दिग्गजाः ! सङ्घटदन्तमिश्रा ! घ्नतेनमस्मद्रिपुपक्षभिन्नम् ।

तज्जा विनाशाय भवन्ति तस्य यथारणेः प्रज्वलितो हुताशः ॥४१॥

ततः स दिग्गजैर्बालो भूभृच्छिखरसन्निभैः ।

पातितो धरणीपृष्ठे विषारौखपीडितः ॥४२॥

स्मरतस्तस्य गोविन्दमिभदन्ताः सहस्रशः ।

शीर्णा वक्षःस्थलं प्राप्य स ग्राह पितरं ततः ॥४३

दन्ता गजानां कुलिशाग्रनिष्ठुराः शीर्णा यदेते न बलं ममेतत् ।

महाविपत्यापविनाशनोऽयं जनार्दनानुस्मरणानुभावः ॥४४॥

of his body; but he, with thoughts immovably fixed on Kṛṣṇa, felt no pain from their wounds, being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said, "Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed: have recourse, monarch of the Daityas, to some other expedient." "Ho, elephants of the skies!" exclaimed the demon, "unite your tusks, and destroy this deserter from his father, and conspirer with my foes. It is thus that often our progeny are our destruction, as fire consumes the wood from which it springs." The young prince was then assailed by the elephants of the skies, as vast as mountain peaks; cast down upon the earth, and trampled on, and gored by their tusks: but he continued to call to mind Govinda, and the tusks of the elephants were blunted against his breast. "Behold," he said to his father, "the tusks of the elephants, as hard as adamant, are blunted; but this is not by any strength of mine: calling upon Janārdana is my defence against such fearful affliction."

ज्वाल्यतामसुरा ! वह्निरपसर्पत दिग्गजाः ।

वायो समेधयाग्निं त्वं दह्यतामेष पापकृत्

महाकाष्ठचयच्छन्नमसुरेन्द्रसुतं ततः ।

प्रज्वालय दानवा वह्निं ददहुः खामिनोदिताः ॥४६

Then said the king to his attendants, "Dismiss the elephants, and let fire consume him; and do thou, deity of the winds, blow up the fire, that this wicked wretch may be consumed." And the Danāvas piled a mighty heap of wood around the prince, and kindled a fire, to

तातेष वह्निः पवनेरितोऽपि न मां दहत्यत्र समन्ततोऽहम् ।

पश्यामि पद्मास्तरणास्तृतानि शीतानि सर्वाणि दिशां मुखानि ॥४७॥

burn him, as their master had commanded. But Prahláda cried, "Father, this fire, though blown up by the winds, burneth me not; and all around I behold the face of the skies, cool and fragrant, with beds of lotus flowers."

अथ दैत्येश्वरं प्रोचुर्भर्गवस्यात्मजा द्विजाः ।

पुरोहिता महात्मानः साम्ना संस्तूय वाग्मिनः ॥४८॥

राजन् ! नियम्यतां कोपो बालेऽत्र तनयेऽनुजे ।

कोपो देवनिकायेषु यत्र ते सफलो यतः ॥४९॥

तथा तथेनं बालं ते शासितारो वयं नृप ।

यथा विपक्षनाशाय विनीतस्ते भविष्यति ॥५०॥

बालत्वं सर्वदोषाणां दैत्यराजास्पदं यतः ।

ततोऽत्र कोपमत्यर्थं योक्तुमर्हसि नार्भके ॥५१॥

न त्यक्ष्यति हरेः पक्षमस्माकं वचनाद् यदि ।

ततः कृत्यां वधायस्य करिष्यामो निर्वात्तिनीम् ॥५२॥

एवमभ्यर्थितस्तेस्तु दैत्यराजः पुरोहितैः ।

दैत्यैर्निष्काशयामास पुत्रं पावकसञ्चयात् ॥५३॥

Then the Brahmans who were the sons of Bhárgava, illustrious priests, and reciters of the Sáma-Veda, said to the king of the Daityas, "Sire, restrain your wrath against your own son. How should anger succeed in finding a place in heavenly mansions? As for this lad, we will be his instructors, and teach him obediently to labour for the destruction of your foes. Youth is the season, king, of many errors; and you should not therefore be relentlessly offended with a child. If he will not listen to us, and abandon the cause of Hari, we will adopt infallible measures to work his death." The king of the Daityas, thus solicited by the priests, commanded the prince to be liberated from the midst of the flames.

ततो गुल्गूहे बालः स वसन् बालदानवान् ।

अध्यापयामास मुहुरूपदेशान्तरे गुरोः ॥५४॥

श्रूयतां परमार्थो मे दैतेया दितिजात्मजाः ।

न चान्यथेतन्मन्तव्यं नात्र लोभादिकारणम् ॥५५॥

Again established in the dwelling of his preceptor, Prahláda gave lessons himself to the sons of the demons, in the intervals of his leisure. "Sons of the offspring of Diti," he was accustomed to say to them, "hear from me the supreme truth; nothing else is fit to be

जन्म बाल्यं ततः सर्वो जन्तुः प्राप्नोति यौवनम् ।
 अव्याहृतैव भवति ततोऽनुदिवसं जरा ॥५६॥
 ततश्च मृत्युमध्येति जन्तुर्देत्येश्वरात्मजाः ।
 प्रत्यक्षं दृश्यते चैतदस्माकं भवतां तथा ॥५७॥
 मृतस्य च पुनर्जन्म भवत्येतच्च नान्यथा ।
 आगमोऽयं तथा तत्र नोपादानं विनोद्भवः ॥५८॥
 गर्भवासादि यावत् तु पुनर्जन्मोपपादनम् ।
 समस्तावस्थकं तावद् दुःखमेवावगम्यताम् ॥५९॥
 क्षुत्तृष्णोपशमं तद्वच्छ्रीताद्युपशमं सुखम् ।
 मन्यते बालबुद्धित्वाद् दुःखमेव हि तत् पुनः ॥६०॥
 अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखेषिणाम् ।
 भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥६१॥
 क शरीरमशेषाणां श्लेष्मादीनां महाचयः ।
 क कान्ति-शोभा-सौरभ्य-कमनीयादयो गुणाः ॥६२॥

regarded; nothing else here is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating with all beings, children of the Daityas, in death: this is manifestly visible to all; to you as it is to me. That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant: but production cannot be without a material cause; and as long as conception and parturition are the material causes of repeated birth, so long, be sure, is pain inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hunger, thirst, cold, and the like is pleasure; but of a truth it is pain; for suffering gives delight to those whose vision is darkened by delusion, as fatigue would be enjoyment to limbs that are incapable of motion.* This vile body is a compound of

3 This is the purport of the sentence apparently, and is that which the comment in part confirms. Literally it is, 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exceedingly benumbed, desire pleasure by exercise.' The commentator divides the sentence, however, and reads it, 'As fatigue would be like pleasure to paralyzed limbs; and a blow is enjoyment to those who are blinded by delusion; that is, by love; for to them a slap, or even a kick, from a mistress would be a favour.' It is not probably an allusion to some such venerable pastime as blindman's buff. The interpretation, however, leaves the construction of the first half of the sentence imperfect, unless the nominative and verb apply to both portions: अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखेषिणां भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ।

मांसाऽसृक्पूयविण्मूत्रस्नायुमज्जाऽस्थिसंहतौ ।
 देहे चेत् प्रीतिमान् मूढो नरके भवितापि सः ॥६३॥
 अग्नेः शीतेन तोयस्य तृषा भक्तस्य च क्षुधा ।
 क्रियते सुखकर्तृत्वं तद् विलोमस्य चेतारैः ॥६४॥
 करोति हे दैत्यमुता ! यावन्मात्रं परिग्रहम् ।
 तावन्मात्रं स एवास्य दुःखं चेतसि यच्छति ॥६५॥
 यावतः क्रुस्ते जन्तुः सम्बन्धान् मनसः प्रियान् ।
 तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्कवः ॥६६॥
 यद् यद् गृहे तन्मनसि यत्र तत्रावतिष्ठतः ।
 नाशदाहापहरणं तत्र तस्यैव तिष्ठति ॥६७॥
 जन्मन्यत्र महद् दुःखं म्रियमाणस्य चापि तत् ।
 यातनासु यमस्योग्रं गर्भसंक्रमणेषु च ॥६८॥
 गर्भे च सुखलेशोऽपि भवद्भिरनुमीयते ।
 यदि तत् कथ्यतामेवं सर्वं दुःखमयं जगत् ॥६९॥
 तदेवमतिदुःखानामास्पदेऽत्र भवार्णवे ।
 भवतां कथ्यते सत्यं विष्णुरेकः परायणम् ७०॥

phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones will be enamoured of hell. The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger: by other circumstances their contraries are equally agreeable.⁴ The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom; for as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost or burnt or stolen. Thus there is great pain in being born; for the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must then admit that the world is made up of pain. Verily I say unto you, that in this ocean of the world, this

4. They are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. Heat is agreeable in cold weather: cold is agreeable in hot weather; heat would then be disagreeable. Drink is pleasant to a thirsty man: thirst is agreeable to one who has drunk too much; and more drink would be painful. So of food, and of other contrasts.

मा जानीत वयं बाला देही देहेषु शाश्वतः ।
 जरा-यौवन-जन्माद्या धर्म्मा देहस्य नात्मनः ॥७१॥
 बालोऽहं तावदिच्छातो यतिष्ये श्रेयसे युवा ।
 युवाहं वार्द्धके प्राप्ते करिष्याम्यात्मनो हितम् ॥७२॥
 वृद्धोऽहं मम कर्म्माणि समस्तानि न गोचरे ।
 किं करिष्यामि मन्दात्मा समर्थेन न यत् कृतम् ॥७३॥
 एवं दुराशयाक्षित्तमानसः पुरुषः सदा ।
 श्रेयसोऽभिमुखं याति न कदाचित् पिपासितः ॥७४॥
 बाल्ये क्रीडनकासक्ता यौवने विषयोन्मुखाः ।
 अज्ञा नयन्त्यशक्त्या च वार्द्धकं समुपस्थितम् ॥७५॥
 तस्माद् बाल्ये विवेकात्मा यतेत श्रेयसे सदा ।
 बाल्य-यौवन-वृद्धाद्यर्देहभावैरसंयुतः ॥७६॥

sea of many sorrows, Vishnu is your only hope. If ye say, you know nothing of this ; 'we are children ; embodied spirit in bodies is eternal ; birth, youth, decay, are the properties of the body, not of the soul.'⁵ But it is in this way that we deceive ourselves. 'I am yet a child ; but it is my purpose to exert myself when I am a youth. I am yet a youth ; but when I become old I will do what is needful for the good of my soul. I am now old, and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired ?' In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude : they die thirsting.⁶ Devoted in childhood to play, and in youth to pleasure, ignorant and impotent they find that old age is come upon them. Therefore even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive incessantly to be freed. This, then, is what I declare unto you :

5 'Divine knowledge is the province only of those who can separate soul from body ; that is, who live independent of bodily infirmities and passions. We have not overcome corporeal vicissitudes, and have therefore no concern with such abstruse inquiries.' This is the commentator's explanation of the passage,

6 पिपासितः । Alluding, says the commentator, to the fable of a washerman, who, whilst washing his clothes in the Ganges, proposed daily to drink of its waters, but forgot his purpose in his occupation : or of a boy, who proposed the same as he pursued fish after fish, and never accomplished his intention, being engrossed by his sport : both died without drinking.

तदेतद्द्वो मयाख्यातं यदि जानीत नानृतम् ।
 तदस्मत्प्रीतये विष्णुः स्मर्यतां बन्धमुक्तिदः ॥७७॥
 आयासः स्मरणे कोऽस्य स्मृतो यच्छ्रुति शोभनम्
 पापक्षयश्च भवति स्मरतां तमहर्निशम् ॥७८॥
 सर्व्वभूतस्थिते तस्मिन् मतिर्मेत्री दिवानिशम् ।
 भवतां जायतामेवं सर्व्वकेशान् प्रहास्यथ ॥७९॥
 तापत्रयेणाभिहतं यदेतदखिलं जगत् ।
 तदा शोच्येषु भूतेषु द्वेषं प्राज्ञः करोति कः ॥८०॥
 अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
 मुदं तथापि कुर्व्वीत हानिद्वेषफलं यतः ॥८१॥
 बद्धवैराणि भूतानि द्वेषं कुर्व्वन्ति चेत् ततः ।
 शोच्यान्यहोऽतिमोहेन व्याप्तानीति मनीषिणा ॥८२॥

and since you know that it is not untrue, do you, out of regard to me, call to your minds Vishṇu, the liberator from all bondage. What difficulty is there in, thinking upon him, who, when remembered, bestows prosperity ; and by recalling whom to memory, day and night, all sin is cleansed away ? Let all your thoughts and affections be fixed on him, who is present in all beings, and you shall laugh at every care. The whole world is suffering under a triple affliction.⁷ What wise man would feel hatred towards beings who are objects of compassion ? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself ? I should rather sympathise with their happiness ; for the suppression of malignant feelings is of itself a reward.⁸ If beings are hostile, and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion. These are the reasons for repressing hate which

7 The three kinds of affliction of the Sāṅkya philosophy : internal, as bodily or mental distress ; external, as injuries from men, animals &c. ; and superhuman, or inflictions by gods or demons. See S. Kārikā, ver. 1.

8 The construction of the text is elliptical and brief, but the sense is sufficiently clear. अथ भद्राणि भूतानि हीन-शक्तिरहं परम् । मुदं तथापि कुर्व्वीत हानिद्वेषफलं यतः ॥ The order of the last páda is thus transposed by the commentator : यतो द्वेषस्य हानिरेव फलं । 'Whence (from feeling pleasure) the abandonment of enmity is verily the consequence.'